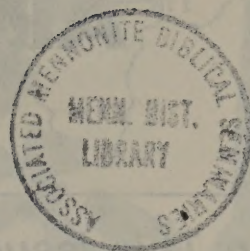


AIMM MESSENGER

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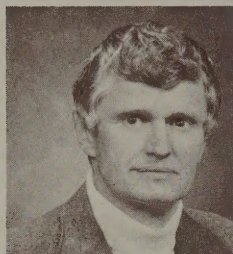


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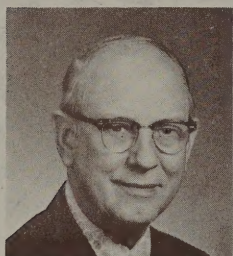
Is A.I.M.M. ?

In This Issue . . .



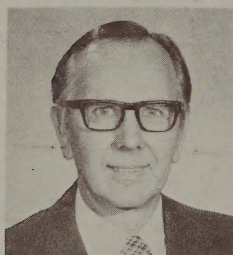
Page 3, A.I.M.M. Is A Mennonite Missions With A Focus On Africa.

Dr. Elmer Neufeld has served CIM / AIMM over the years as President and Vice-President of the Board. He is the President at Bluffton (Ohio).



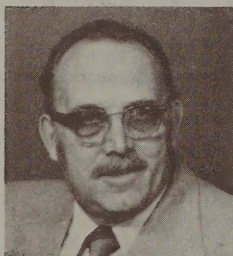
Page 5, A.I.M.M. Is An Inter-Mennonite Organization.

Mr. Harve Driver was Executive Secretary of A.I.M.M. (when it was still CIM) from 1951 to 1960. He and his wife reside in Ft. Wayne, Indiana.



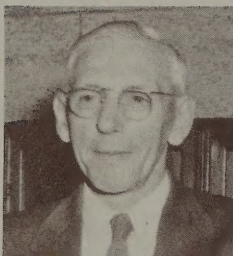
Page 7, A.I.M.M. Is An Affirmation Of Christian Witness In Today's World.

Mr. Allan Wiebe, President of the A.I.M.M. Board has also served for many years as a missionary in Congo/Zaire. He is the Director of Missions at Grace College of the Bible, Omaha, Nebraska.



Page 10, A.I.M.M. Is You.

Pastor Peter Sawatzky, is treasurer of the A.I.M.M. Board and has also served in Zaire as a missionary. He is pastor of the Steinbach Mennonite Church, Steinbach, Manitoba.



Page 11, Central Illinois: Then and Now.

Mr. R. L. Hartzler has been associated with CIM/AIMM since 1937. He has served as board member (1947-64) and President of the board (1964-1969).

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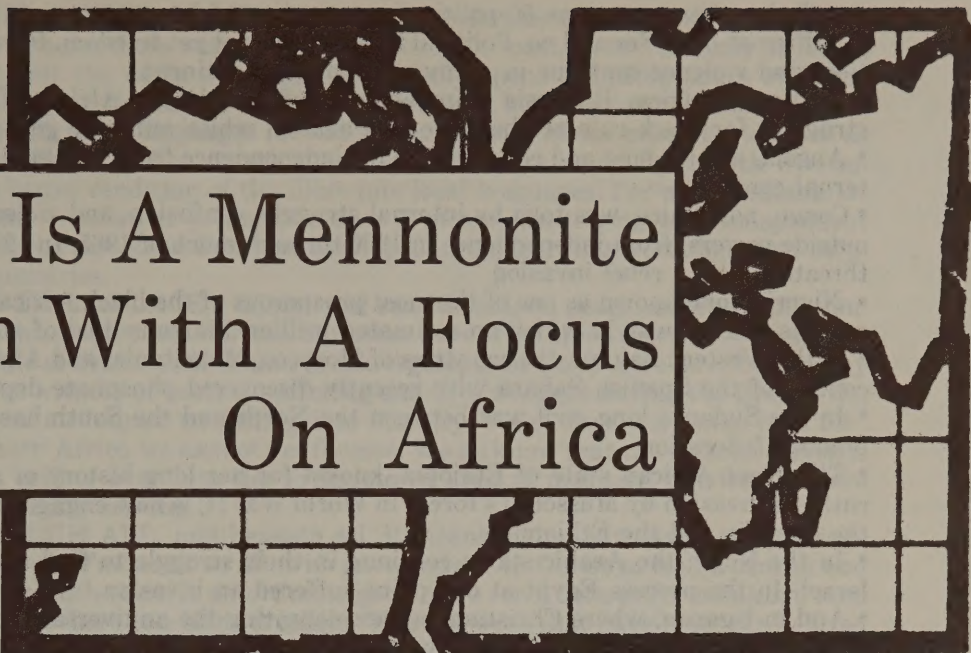
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A.I.M.M. Is A Mennonite Mission With A Focus On Africa

Elmer Neufeld

"CRY THE BELOVED COUNTRY," exclaimed Alan Paton, the great South African writer. Today one might well exclaim, cry the beloved continent!

What makes the agony even more bitter is that so much of it has been related to the coming of the European white man — coming from the so-called Christian countries of the West to the so-called pagan lands.

* In 1415 the Portuguese explorers of Henry the Navigator arrived on the African continent. By 1441, while beginning to round the western hump, they brought the first black slaves back to Portugal.

* In 1482 Diogo Cao and his Portuguese shipmates crossed the equator and arrived at the mouth of the Kongo River (ten years before Columbus arrived on the American continent). By 1525 the now Christian emperor of the Kingdom of Kongo, King Afonso, wrote to the "Christian" King of Portugal, John III, pleading that his subjects not exploit and enslave the people of Kongo.

* By 1498 Vasco DaGama and his Portuguese crew rounded the Cape of Good Hope in South Africa on their way to find a new sea route to the East. Within the next ten years Portuguese explorers were pillaging and destroying the city empires of the Eastern seacoast — Kilwa, Pemba, Mombasa, etc.

* The European discovery and exploration of Africa was followed by mercantilism and establishment of the great trading companies. But many of the most zealous traders soon turned to the lucrative merchandising of human chattel. For roughly three and one-half centuries, 1518 to 1865, there was a flourishing slave trade from Africa to the West. Estimates vary enormously (anywhere from four million to forty million), but by 1880 this infamous trade had robbed the African continent of some 25 million of her most able inhabitants.

* From 1874 to 1877 Henry Morton Stanley pursuing the unfinished exploratory task of David Livingstone, made his great trek across the African continent descending to the West Coast along the Kongo River, and writing his massive book on *Darkest Africa*. By 1885 King Leopold II of Belgium in collaboration with Stanley had claimed the "Congo Free State" as his private colony.

* In 1884 Kaiser Wilhelm I convened the European powers in Berlin to establish guidelines for the colonization of Africa, and by 1914, 30 years later, the entire continent except for Ethiopia and Liberia had been carved up by seven European powers.

CRY THE BELOVED CONTINENT!

AFTER WORLD WAR II, which had seen Africans fighting and dying alongside their European masters, the dreams of freedom and political independence stirred the bosom of the African continent. In 1960 alone, 17 African nations, including the former Belgian Congo, acquired political independence. And in 1975 even the former Portuguese colonies of Angola and Mozambique finally attained political independence after almost 500 years of Portuguese presence in Africa.

Today there are some 50 politically sovereign African states.

Free at last? Yes and no. Political freedom but not yet freedom. Poverty, hardship, exploitation, and violence continue in many parts of the continent.

* In South Africa, Rhodesia (Zimbabwe), and Southwest Africa (Namibia) the last bitter struggles for black rule are being fought against white minority governments.

* Angola, after a long and costly battle for independence from Portugal, is still experiencing internal conflict.

* Congo, now Zaire, was torn by internal struggle, confusion, and violence, sometimes aided by outside powers, from independence in 1960 through much of 1965. In 1977 she was again briefly threatened by a rebel invasion.

* Nigeria, long known as one of the most prosperous of the black African states, experienced 30 months of civil war in which an estimated million Biafrans died of starvation.

* In the Western Sahara, the countries of Morocco, Mauritania, and Algeria have been vying for control of the Spanish Sahara with recently discovered phosphate deposits.

* In the Sudan a long civil war between the North and the South has left that nation with a tenuous federation.

* The great African state of Ethiopia, known for her long history of self-rule, except for the ruthless invasion by Mussolini's forces in World War II, is now engaged in a bloody war between the Somalis and the Ethiopians.

* In the North the Arabic states continue in their struggle to find a viable relationship with Israel. In the process Egypt at one point suffered an invasion.

* And in Uganda, where Christians were celebrating the anniversary of early missionary martyrs, the anniversary was tragically commemorated with the fresh blood of African martyrs shed by the terror-bent Idi Amin.

To these human tragedies have been added the sufferings of famine and starvation, especially in the so-called Sahel, the southern fringe of the Sahara Desert. For many an African villager, and now also her urban masses, the birth right of independence and of true freedom has not yet been received.

CRY THE BELOVED CONTINENT!

INTO THIS CAULDRON OF AGITATION, violence, and suffering came a small band of rural Mennonites from Central Illinois and surrounding areas, beginning in 1912-65 years ago. Surely they didn't know what they were getting into! Could they possibly have any impact upon this turbulent continent? Their sturdy faith, their disciplined Christian obedience — and their remarkable early inter-Mennonite co-operation — led them into the Congo Basin, the very heart of that vast continent.

And in the midst of this seething struggle, the African churches also are trying to find their way. They are seeking to find an authentic African expression of Christianity. At times this has proved so difficult that the more radical African voices, even in the church, have called for a moratorium on Christian missions — a time when foreign missionaries would leave the churches of the continent to find their way without foreign entanglements.

What does it mean, and what has it meant in the past, to be a faithful Mennonite mission in this complex and sometimes volatile situation?

IT MEANS, FIRST OF ALL, as it has always meant, compassionate service in the name of Christ — serving the needy neighbor along the Jericho roads of Africa in whatever circumstances he may be. Throughout these past 65 years Mennonite missionary men and women have helped to feed the hungry, clothe the naked, heal the sick, bind up the wounds and comfort the bereaved. After the Congo rebellion of 1964 and 1965, after many foreigners, including missionaries had been killed, a European of long experience in Congo observed that only missionaries and a few intrepid businessmen would return to the remote regions of the interior. All the modern cynicism about foreign missions will never destroy the powerful impact of loving men and women giving their lives to serve the neighbor in need.

During the post-independence violence it was Archie Graber, God's man of the hour, mercifully and courageously helping the battered Baluba tribes people re-establish homes in the South Kasai. Today it is agriculturalists helping African villagers raise more food and provide more adequately for their families. Tomorrow it will be young couples going to the extreme southwest corner of Upper Volta to relate to illiterate villagers of that area. can't page 5

IT MEANS, IN THE SECOND PLACE, learning to understand and appreciate African cultural expressions. To be sure, there were many mistakes in the past, as two radically different cultures came together, but the early missionaries not only spent countless hours studying African languages that had never been learned by the European, but also devoted themselves to the endless task of recording these languages in writing. For several of our missionaries such as James Bertsche and Ben Eidse, it has meant spending literally years working with African translators to provide a better rendition of the Bible into local languages. For new missionaries in Botswana and Lesotho — whether young or old — it means identifying with independent African churches such as the Apostolic Spiritual healing Church, learning from them and helping in Bible teaching ministries.

IT MEANS IN THE THIRD PLACE a ministry of sacrificial love, peace, and reconciliation. It is a ministry in which missionary and African Christian have often stood together — bound by that love which the powers of death itself cannot break. Again, to be sure, there have been many failures, but the powerful witness of mutual suffering and love wrought during the fires of the Congo Rebellion will have an impact stretching into eternity. What the future may hold for AIMM workers in Southern Africa we cannot yet foresee. We do know that the violence which is seething in Rhodesia is boiling over into the Francistown area of northern Botswana where AIMM personnel are currently serving.

ABOVE ALL, THROUGH ALL, and beneath all, it means giving witness of the gracious forgiving love of God, the one Father of us all, who gave himself in Christ to heal a broken and sinful world. Without that faith there is no ultimate good news for Africa or for mankind. And without the gospel of Christ there can be no freedom from the woes that have beset the beloved continent. This is why moratorium can never be the real answer. A retired African Archbishop observed with perception: "Moratorium means a pause; it means the blood which has been flowing from my heart stops for a year or a few months and no longer flow into my arm. I can't understand how the arm will exist, for when one member of the body is suffering, the whole body suffers. I very much doubt the value of any moratorium. I can't understand it spiritually."

FINALLY, I AM MORE AND MORE GRIPPED today by the growing realization that faithfulness in missions means a vision of a world-wide Christian peoplehood in the midst of a world that is torn by nationalism, exploitation, injustice, violence and war. What does it mean that there is but one God and Father of us all? That the Christians suffering in Ethiopia, Rhodesia, and Upper Volta are our brothers and sisters in Christ? What does it mean for us in the West who are wealthy, comfortable, and complacent, and who have a long heritage of Christian faith? Can we learn to hear the brothers and sisters of Africa speaking to our situation and to our needs? In the 1970's we need Christian missions in their deepest and truest sense, not only for the sake of the African continent, but for our own souls as well. ■

AIMM Is An Inter- Mennonite Organization

Harve Driver

THE MENNONITE MISSION WORK IN THE CONGO has been divided into three periods. From 1911-30: *Experimentation*. From 1931-45: *Modest Growth*. From 1945-60: *Expansion*.

"The Mennonite Church began in Africa in the Congo in the year 1912, but Mennonite missionaries had been there since 1890. In the year 1912, the Congo Inland Mission (CIM) was organized as the joint enterprise of the Defenseless Mennonite Conference (now the Evangelical Mennonite Church) and the Central Illinois Mennonite Conference (now part of the General Conference).

The field is located west of the Kasai River, a large tributary of the Congo and about 250 miles southeast of Kinshasa. By 1916 there were twelve converts. Progress was slow, for three years later membership stood at only sixty. With an increasing number of missionaries and developing Congolese leadership, it was possible to extend the field. A surge of new workers began early in the 1940's and by 1964 over one hundred missionaries were working in the CIM field."

"In the course of the years the Evangelical Mennonite Brethren, the General Conference Mennonite Church,

the Evangelical Mennonite Conference of Canada, the Mennonite Brethren Church, the (Old) Mennonite Church, the Brethren in Christ, and the United Missionary Society have participated in the work of the CIM either by membership or through individual workers. This has been one of the best examples of Mennonite Cooperation. ."

The Defenceless Conference and Central Conference experimented with cooperation with independent mission boards in Africa supporting a number of missionaries serving with Africa Inland Mission.

"In February 1905 members from the Defenceless and Central Conference met at Meadows, Illinois where M. S. Steiner, secretary of the (Old) Mennonites gave a stirring address on close cooperation among Mennonites in missionary work. Alma Doering and Rev. Charles E. Hurlburt of the East Africa Inland Mission also gave stirring messages at this conference, resulting in the opening of two mission stations in the territory of the CIM with ten appointed missionaries from the two conferences. By 1910 all of the missionaries had resigned or returned home for furlough from East Africa. On January 2, 1911 the Central Conference Mennonite Board extended a definite invitation to the Defenseless Conference to join with them in Congo. On March 19, 1911 representatives from both groups met together and decided to call the new organization the "United Mennonite Board of Missions." Four members from each group were appointed to the new board and served without change until 1925. Each group added two members later. On January 23, 1912 the board acted to incorporate deciding on the official name of Congo Inland Mission, Inc."²

Inter-denominational or Inter-Mennonite?

"The changes in missionary personnel were in marked contrast to the continuity on the part of the board. Up to 1930, fifty-five persons had entered service under CIM as of that year, twenty-four were still in service. Of the thirty one who dropped out, eight Mennonites had served over six years; the remaining twenty-three averaged less than three years of service."

"A proposal came from the field that the mission should be made into an *interdenominational* mission. This the home board quickly and clearly rejected. The work had been started as an outlet for Mennonite funds and personnel and was to remain consistent with Mennonite ideas. By 1932 the last of the independents had left the mission, and it was ready to develop as a Mennonite or better an **INTER-MENNONITE** mission."³

The Call to Mission

We believe that God called the leaders of the two charter conferences to mission early in their existence as organized corporate religious bodies. Both conferences were incorporated in the state of Illinois

where their members had spent half a century establishing themselves in a new country.

They established homes, raised families and built churches in the centers of their communities. Missions and church were considered a unit - it was impossible to think of one without the other. God calls the church to mission but He also calls individuals undoubtedly. God called the Mennonite churches of Illinois to establish mission churches in the city of Chicago and from these city churches came the first foreign mission volunteers, L. B. Haigh, Alvin Stevenson, Rose Boehning and others dedicated themselves to go to Africa. They contacted the East Africa Inland Mission Board which was authorized to send missionaries to Africa provided they had financial support. Several churches of Central Illinois took missionary offerings and the response was generous so they provided the finances and the missionary movement had begun.

The call of God to sensitive souls and the response of consecrated individuals has been one of the most inspiring aspects of the great missionary movement. If sometimes the call has been misunderstood, it has more often challenged men and women to heroic deeds and sacrifice. It has made strong men out of weak and wise men out of foolish by consecration to the one great eternal purpose.

The eight original Board members of Congo Inland Mission and their duly chosen successors considered it their first duty to encourage young people to respond affirmatively to the missionary call, to send them to the field and to support them financially and spiritually. The young Mennonite people responded and the CIM missionary staff steadily grew.

Representatives of the church serve in different capacities and in different areas. Some of these, in the person of missionaries, represent the church in certain areas where they are wide open to scrutiny they may succeed or fail, but it is the church that is working. It is the body in which all are called to mission, serving in different places and under different assignments. The missionary field is a specific call while the church becomes involved in evaluating these calls of individuals and thus commissioning them to service and making assignments.

I believe this call of God to world missionary service was the prevailing reason for successful cooperation and the cement that enabled all to keep on keeping on in

spite of the almost overwhelming difficulties and several acute crises. In the early years when the independent non-Mennonite missionaries were in the majority, the home board reluctantly consented to change their name from "United Mennonite Mission" to "Congo Inland Mission". Sixty years later there was practically no discussion by the board, the missionary conference or the indigenous church of Zaire about changing from "Congo Inland Mission" to "Africa Inter-Mennonite Mission."

* * * * *

Rev. C. E. Rediger was the secretary-treasurer of CIM for sixteen years. He was especially remembered for his special ability to cultivate a spirit of unity at board meetings. In addition to working with and serving the two original conferences he brought the Evangelical Mennonite Brethren (E.M.B.) and the General Conference Mennonite Church into CIM. The E.M.B. appointed a representative to the board in 1938. The G.C.M.C. appointed a board member in 1945. Missionaries from both conferences have been serving with CIM since 1913, but with these two groups *officially* part of CIM the potential for growth was tremendous. In 1953 the Evangelical Mennonite Conference of Canada (Kleine Gemeinde) sent their first foreign missionary couple to Congo under CIM. It was several years later however before EMC of Canada officially became a part of CIM.

During the years 1945 to 1959, ninety-seven missionaries were added to the CIM staff.

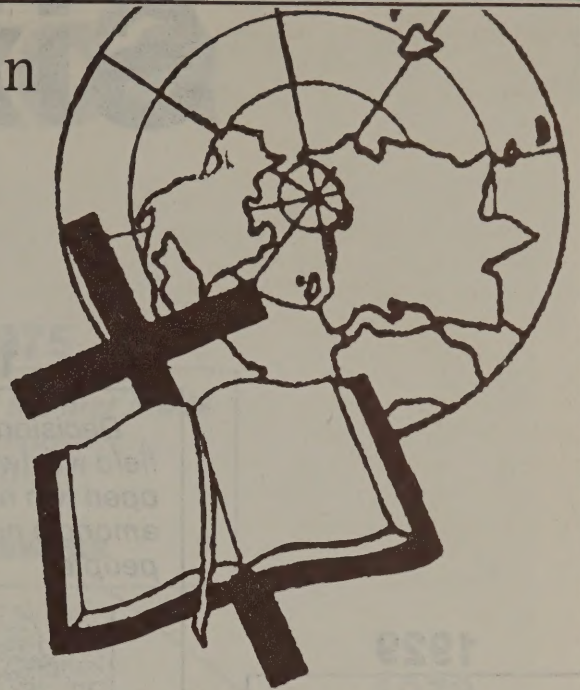
A number of these were Mennonites from non-participating groups.) An administrative strategy was worked out whereby each conference provided funds for their missionaries' support and travel and a share of the field budget. The missionary was responsible to his or her own conference during furlough and under the jurisdiction of the CIM when serving on the field or in transit.

The experimentation of the early days resulted in a solid nucleus of loyal Mennonite missionaries whose ministry resulted in modest growth in the indigenous church. These missionaries and Congolese leaders had learned to respect each other and cooperate in planting the church in Congo. A three-fold plan of mission was developed: Worship of God; Evangelism, and Fellowship of believers,

more on page 12

A.I.M.M. Is An Affirmation of Christian Witness In Today's World

Allen Wiebe



THROUGHOUT ITS SIXTY-FIVE YEARS of ministry in Africa, AIMM has affirmed that Christian mission discovers its foundation, goals, task and the content of its proclamation solely in the Bible. We believe that the Christian church in today's world, as in New Testament times, does not get its agenda from a changing world but rather from the unchanging Christ and Scriptures. In obedience then to the authoritative commands of Christ, AIMM accepts the mandate for Christian mission as compelling and inescapable today as it has been at any other time in the history of the church. Jesus said, "Therefore go and make disciples of all nations . . . and surely I will be with you always, to the very end of the age." (Matthew 28:19, 20 NIV)

To share in God's purpose to reconcile men of all ages to Himself (II Corinthians 5:18) remains the fundamental goal of AIMM. Mr. Wm. B. Weaver expressed it well in the introductory chapter in the book, **Thirty-Five Years in the Congo**, when he said: "The final answer, then, as to why we engage in mission work is that Christianity is a missionary message that God is Father of life, and Jesus Christ is the Saviour of men." (Weaver, p. 24). He continues by emphasizing.

Finally, we believe in missions because: 1) We must recognize that the desperate situation in the world today can not be remedied by reformation, but only by redemption and regeneration. 2) Definite decision must be made to accept redemption in Christ producing a new character and not merely improvement along the old ways of life. 3) To accept Christ means to adopt His teachings as the practical plan of life in social, industrial, and international relationships, as well as in personal conduct. 4) A definite Biblical foundation is needed in thought and preaching. 5) Evangelism must be carried to the people wherever they are and applied to their needs. 6) This is the work of the laity as well as the ministry. 7) Evangelism must be world-wide, not merely local. (Weaver, p. 25.)

Thirty years later, in 1977, AIMM affirms the same basic Scriptural directives and seeks to pattern its Christian mission in the world accordingly.

Of the five versions of the "Great Commission" of our Lord in the Scriptures, the one in the Gospel of John is the

most abbreviated. However, it may be the most comprehensive in several aspects. John Stott in his challenging book, **Christian Mission to the Modern World**, says:

The crucial form in which the Great Commission has been handed down to us (though it is the most costly) is the Johanine. Jesus had anticipated it in His prayer in the upper room when He said to the Father: 'As thou hast sent me into the world, so I have sent them into the world.' (John 17:18.) Now probably in the same upper room but after His death and resurrection He turned His prayer statement into a commission and said: 'As the Father has sent me even so I send you.' (John 20:21.) In both these sentences Jesus did more than draw a vague parallel between His mission and ours. Deliberately and precisely He made His mission the model of ours, saying, as the Father sent me, so I send you. Therefore, our understanding of the church's mission must be deduced from our understanding of the Son's. Why and how did the Father send the Son? (Stott, p. 23.)

CHRISTIAN MISSION FINDS direction in the same words today: "As the Father has sent me even so I send you." Several important emphases come into sharp focus here. We see first of all that Jesus came into the world to reveal the Father. He shared the Father's pity and concern for the world, and, sent by the Father, He came to show the Father. The Apostle John expressed it thus: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." (I John 4:14) Our Lord gave Himself in selfless service for others which culminated in His death for the sins of the whole world. Before His crucifixion we find that His service took a wide variety of forms according to man's needs. He preached a great deal, proclaiming the good news of the Kingdom of God and teaching about the coming and the nature of the Kingdom, how to enter and how it would spread. But the

continued on page 12

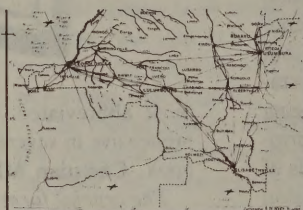
Sixty-Five Years

1911-1912

Founding of the Congo Inland Mission as a chartered organization in the state of Illinois and arrival of the first CIM missionaries in the Kasai area of the Belgian Congo. Establishment of the first missionary post along the Kasai River.

1921

Decision to expand the field westward and to open two new stations among a new tribal people.

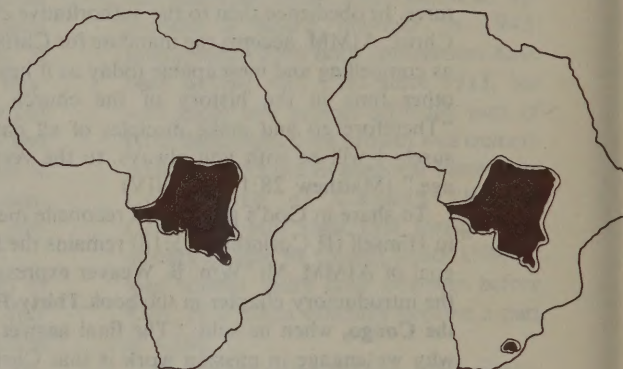


1929

Financial crisis in North America and serious measures of economy taken on the field in order to continue work.

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C.I.M./A.I.M.



1948

Historic decisions made following World War II to accept government subsidies offered for educational and medical work. This permitted great expansion of the CIM school system and medical service. A strong trend toward centralized training programs also were begun. Bible School, teacher training and nurses training.

Training

1957

CIM headquarters re-located in Elkhart, Indiana.

Indiana

1960

Political turmoil and rebellion characterized life in the Congo for a five year period following political independence granted in June 1960. A reduced missionary staff lived and worked through this troubled period with the Zairian church leaders.

Crisis

Years in Africa

1978

Projected arrival of the first AIMM personnel in Upper Volta, West Africa.



1975

Arrival of the first AIMM personnel in Botswana, Southern Africa.

Botswana

1973

Arrival of the first AIMM personnel in Kingdom of Lesotho, Southern Africa.

Lesotho

1972

Official change of name from Congo Inland Mission (CIM) to Africa Inter-Mennonite Mission (AIMM). The Republic of Congo changed its name to Republic of Zaire

A.I.M.M.

1971

A plan of "fusion" was drawn up and co-signed by church leaders and a board delegation terminating CIM as a legal entity in the Congo and recognizing the Mennonite Church in its full right.

Fusion

1965

A new political regime came into power under the leadership of President Mobutu. With renewed political stability, CIM missionaries set themselves to a deliberate process of training a group of dedicated Congolese Christians to occupy key places of leadership. The transition from mission to church began.

Mobutu

. Progression



A.I.M.M. IS YOU

Peter Sawatzky

Africa Inter-Mennonite Mission, as we know it to-day, is God's blessing upon a vision come true in our century. It is the individual and corporate response to a dream of what the Great Commission, "Go Ye Therefore" could mean to persons who sought to be obedient and faithful to the call of God in their generation. Perhaps all of us have heard, or read, someone calling for universal support of missions by saying:

- everyone can pray,
- many can give,
- some can go.

It is within this content that I want to say AIMM IS YOU:

you — who are saved and to whom the burden of "Go and Tell" has become very personal and clear.

Initially, it was the burden of a few individuals; later it included congregations and eventually 5 conferences. After much searching and prayer, on the part of concerned persons, the Holy Spirit has tapped individuals on the shoulder and called forth Board Members, Administrative Staff, Executive Secretaries, Ladies Auxiliaries, etc., who projected program, contacted personnel, planned strategy and co-ordinated the entire effort. Today, AIMM has a constituency consisting of a multitude of individuals who have joined hands in a common cause, making Christ known in Africa.

you — whom God has blessed materially, as well as spiritually.

While it is true to say that all Christian Service must be motivated by and rooted in the love of God in Christ, it is also true that every continuing Christian witness must have a sound financial base. Within our constituency there are many individuals whom God has blessed materially and they in turn are committed to Christian Stewardship, which includes a generous sharing of financial resources. Their major gifts, in addition to those of thousands who have more modest means give AIMM financial viability which allows for reasonable security of personnel and program, as well as a modest expansion of the entire missionary vision.

you — who are hearing the call of God and are responding with the words of Isaiah, "Here am I, send me".

It is the testimony and witness of AIMM, that as the Holy Spirit is opening new doors of witness, He is also preparing men and women who will give leadership to those programs. Some of these are career missionaries, while others are giving short-term service. An increasing number of professional people (teachers, builders, administrators, medical people, etc., etc.) have become involved in Kingdom building. Missions and MCC have an ever increasing appreciation of each other as both want to meet the total needs of man in "the name of Christ".

you — the AIMM related Mennonite Church in Africa.

The early focus was on Congo (Africa) but today includes Botswana, Lesotho and Upper Volta. In the early years, the sending body provided personnel, program and finances. Over the years, an indigenous church evolved and more recently we have embraced the Sister Church concept, where they — the national Christians, are in charge and we stand ready to give assistance, when called upon by them. For this development, we are truly grateful.

But we dare not stop here. The Sister Churches of AIMM in Africa must also become sending churches. They too, must accept responsibility for "going and telling" to the ends of the earth. This will be a new experience for them, bringing both joy and sorrow, success and failure, but undoubtedly also spiritual maturity and blessings.

May we, at the home base, be prepared to stand and work with them, giving support as we have opportunity — in prayer, finance, personnel and administration. Truly, we are co-laborers with God and our fellow man. ■

Central Illinois: Then and Now

R. L. Hartzler

Agriculture

THEN: Farming was by far the chief occupation for nearly all of our people. Farming was quite exploitative in nature. Crop residues were considered of little value in crop production with the burning of cornstalks to facilitate tillage, as a case in point. The yearly farm program had three main stress periods, - seeding in spring, harvest and threshing in summer, and corn picking in fall. Horses provided the power for farm operations almost entirely, so both the instruments of power and the "fuel" therefore were all produced on the farm. Most farms had a few cattle and some hogs, so with garden produce and poultry most all family food was also home produced. A farm of 160 acres with a substantial bank balance was the hope and aim of many.

NOW: The small family farm is now nearly extinct. Farms of upward to 1000 acres or more are currently deemed to be the only viable operation, with power equipment for a farm costing nearly as much as a given sized farm. Renting has notably increased, and with equipment mounted on rubber, distance is no problem. A recent news item told of one man farming 12 rented tracts.

Result is loss of the oldtime compact community and the place of the small town as a center of commerce and community spirit. Crop residues are now turned under but copious amounts of chemicals are the chief resort for crop production, with the soil as catalyst. With grain farming having taken over, most farms have no livestock or even poultry. Barns, once so essential, are now objects of neglect, bearing mute evidence of the changing times.

Community

THEN: Rural population was homogeneous to a great extent with all engaged in the same operation and relying on the same source of livelihood with its vulnerability to the vicissitudes of weather. Late spring, summer drought, early frost were the lot of all and mutually suffered by all. This matter of commonality did much to make them a community in mind and spirit as well as in residence. The Saturday evening small town get-together with conversation regarding common concerns contributed to that sense of community.

NOW: With the greatly reduced number of those so engaged and related, such commonality no longer obtains in equal measure. It should be noted, however, that the decrease in population has not been as great as might be assumed. Often when a farm has been sold, the buildings have been purchased separately and have thus become homes for a new social element known as the non-farm rural population. These are people who have employment in area towns and cities but who want the freedom and quiet of rural residence for themselves and the rearing of children.

This tends to keep the population figure relatively stable, but the measure of commonality of former times is no longer found. Their sources of livelihood and circle of friends may be found at considerable distances from where they now live. Furthermore, this situation tends to add to school enrollment without a comparable contribution to the tax base. Such a situation has obvious results as regards community spirit. Doubtless some do seek to share in the life of the community in which they are now located, but by and large they constitute a new socio-economic entity as compared with those who once lived and earned a livelihood where they now reside.

Schools

THEN: Rural education was all on the local level, both grade and secondary, and thus jealously maintained. Consolidation was almost unknown; and if mentioned, was firmly rejected. The contention was that those closest to the schools should be able not only to support but also give direction to the schools. So it was that each school, both grade and high, had its own local board, and this too was stoutly affirmed. One weakness was that too often issues or considerations not of an educational nature figured too much in school board elections. When the high school movement set in it seems that every town, however small, was minded to have its own school. So it was that in the 30-mile span between Bloomington and Morton, there were four high schools with two, three, and four year programs.

But educationally the schools did good work, i.e.: They concentrated on the basics, as now termed, and promotion was based on achievement. Naturally they were limited in course offerings. In grade schools it was so

because of only having one teacher; in high school it was due to not leaving enough teachers and some having to teach in more than one field of instruction.

NOW: The coming of consolidation with its larger school units was due to economic pressure, rather than a marked change in school policy. Today none of the four high schools mentioned above still functions. Some present day units are large, some perhaps too large, necessitating much busing of students to their respective schools. These large units make possible much expansion of program and choice of courses in high schools. At the same time, with large enrollments and higher student teacher ratios, it is much more difficult to nurture the close student-teacher relationships which were so significant in the shaping of student personality and character. One must fervently hope that in the schools which our children and youth attend, there has not been as much educational experimentation as in many places, with the sad results now coming to light.

Church Life and Work

THEN: Of the churches referred to in the area of this review, only one was located in an urban setting. All had regular Sunday services, but attendance at those in the country was at times greatly impeded by impassible mud roads. The Christian Endeavor movement was strong at the time and most of them had such units. Pastoral support was varied with some providing full support, some partial and others no specific amount. Attitudes in this respect likewise varied. Some members regarded it a not too welcome necessity, some as an act of charity and some spoke of it as "hiring a preacher." Far too few regarded it as a material investment designed to yield spiritual returns. But it was none the less these same rural Mennonite Churches of central Illinois which caught a vision of witness and outreach in the early 1900's, both at home and overseas. A home for senior citizens was established in Meadows; a hospital built in Bloomington. City missions were established in two areas of Chicago. And, perhaps most significantly of all, it was the rural churches of central Illinois which provided much of the vision, resources and leadership which brought into being the Congo Inland mission.

NOW: The stream of Mennonite life and

CENTRAL ILLINOIS: THEN AND NOW
from page 11

work in central Illinois has also undergone change with passing time. Some of the congregations referred to earlier in this article have chosen to affiliate with a larger group akin to them, i.e. the General Conference

Mennonite church. Gradually, as this new relationship became more meaningful, a larger awareness of Mennonites, past and present, was felt; with it came a much wider sense of world mission. There came, moreover, a sense of Mennonitism as an increasing world movement with a definite contribution to be made

to that world. Toward this end the AIMM continues its ministry as the largest cooperative Mennonite mission organization at work today.

NOW, as THEN, the churches of central Illinois affirm AIMM and support its growing outreach on the African continent. ■

AIMM Is . . . Inter-Mennonite
from page 5

revealing the unity in Christ that will strengthen individuals and the body of Christ — the Church.

They were ready to move into the area of new frontiers in mission which brought

about the expansion of the fifties. The new frontiers of education, agriculture, economic growth, social understanding and adjustment were only a part of the work which was to convince the world that God has sent Jesus Christ to be its Lord and Savior.

Footnotes

1. C.J. Dyck (ed.), *An Introduction to Mennonite History* (Herald Press,

Scottdale, PA.) (1967, 18,257; Dr. Walter Klaassen, "The Mennonite Churches in Asia and Africa", pp. 267-268.

2. Wm. B. Weaver. *Thirty-Five Years In the Congo* (Congo Inland Mission, Chicago, 1945) pp. 70, 71, 92, 93.

3. S.F. Pannabecker, *Faith In Ferment* (Faith and Life Press, Newton, Ks. n.d.) p. 286-287.

AIMM IS AN AFFIRMATION OF
CHRISTIAN WITNESS IN TODAY'S WORLD
from page 7

Gospel writers also record for us that He served in deed as well as in word, and it would be impossible in the ministry of Jesus to separate His works from His words. He fed hungry mouths and washed dirty feet, He healed the sick, comforted the sad and even restored the dead to life. So we find Jesus exemplifying the love of God which evidenced itself in pity for the world.

In His home town synagogue early in His ministry Jesus picked up the scroll of Isaiah and read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isaiah 61:1) All that our Lord added to these prophetic words was simply: "This day is this Scripture fulfilled in your ears." (Luke 4:21)

Matthew tells us that He "went into all the cities and villages teaching in their synagogues and preaching the gospel of the Kingdom, healing every sickness and every disease among the people, but when He saw the multitudes He was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd." (Matthew 9:35, 36) The deep compassion, we know, took Him to the cross.

We must remember that the only way that God could communicate with us was for the Eternal Word to become flesh; (John 1:14) or as Kenneth Strachan paraphrased it: "the Foreign Word had to become indigenous flesh." Jesus is gone now and He sends us with the same compassion, the same pity, to do the same thing. We are now to be the foreign word to His world; our task is to become indigenous flesh. Christ supplies us with the perfect model of service, and sends His church into the world to be a servant Church.

In the same account in John's Gospel we find the Lord breathing upon the disciples to give them power and dynamic for the task. (John 20:23) The breathing was symbolic in the same way the prophets used symbols to show a truth. This was the earnest, the guarantee, and not many days hence the power of the Holy Spirit came upon the first century Christians. Dr. Luke records for us numerous incidents in the Book of Acts of the effective ministry of the Holy Spirit in the early church: "And they were all filled with the Holy Spirit, and they spoke the word of God with boldness;" (Acts 4:31) "So they (Barnabas and Saul), being sent forth by the Holy Spirit, departed." (Acts 13:4) "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." (Acts 15:28)

A TIMELY WARNING COMES FROM the late Dr. Tozer when he suggests that too often the Christian church stands like the priests piling up stones, laying wood on the altar, all of which is worthless without fire from above. Affirming our Christian mission in today's world includes the acknowledgement of our continual dependence upon the presence, power, and guidance of the Holy Spirit.

Throughout the years of its ministry, AIMM has been blessed with missionaries, board members, and a supporting constituency that have stood firmly upon the Word of God. They have been motivated by the eternal love of God, realizing that from it emanates His redemptive solution for man's need. The hundreds of missionaries who have gone forth to serve in Africa with AIMM have responded in loving obedience to the authoritative command of Christ revealed in Scripture. These and other factors have blended together in the experience to produce a sense of urgency to be involved in God's outreach in the world. It has become a personal mandate for each one in the large AIMM family to reach out in love to those who

need the life-giving message of love and redemption.

Manifesting the love of Jesus has led into an unlimited variety of services and mission outreach such as education, medical work, training, agriculture, literature ministry in addition to direct evangelistic efforts. But all of these ministries have integrated into the Scriptural goal of establishing living, expanding churches in the power of the Holy Spirit.

In contrast to the unchanging motivation and goals of the Christian mission in the world has been the changing role of the AIMM missionary through the years. From a "father" role of colonial days to a "big brother" relationship, today's missionary finds himself "a fellow labourer," accepting the attitude of a servant amidst the maturing church in Africa.

Current issues and debates about missiology are finding expression on all continents including Africa. Among them are questions having to do with church-mission relationships, financial aid or assistance to the younger churches, the life-style and operational budget of American missionaries, strategic withdrawal and relocation of missionaries (moratorium), and the danger of polarization of missions, missionaries, and churches because of diverging strategies and methodologies. (Coggins, Frizen, pp. 158-162) AIMM missionaries have been dealing with these same issues in varying degrees during the past few decades.

Theological issues and debates center around the concept of evangelism, the church and church growth theory, the indigenization and nationalization of the Gospel and the church. Current discussion concerning contextualization has far-reaching implications and ramifications as Dr. G. W. Peters suggests:

Used properly and accurately it becomes a friend of the gospel and the church. However, it can be easily misused. Contextualization properly applied means to discover the legitimate implications of the gospel text in a given situation . . . The concept "contextualization" however has fallen into evil hands and upon evil soil. As a result we speak of Western theology, Asiatic theology, African theology, Latin American theology. Philosophically and culturally such language is understandable. Biblically it is unacceptable for there is only one kind of theology for the Christian. It is biblical theology. The Bible is the all determining factor and final authority in all matters of faith, practice, purpose, goal and methods of procedure. (Coggins, Frizen, pp. 169, 170)

AIMM HAS AN INCREASING CONVICTION that the mandate for Christian mission as expressed in the Bible is just as compelling and inescapable today as it has been at any other time in the history of the church. Issues and debates about missiology will face us in every generation, and these will vary with the times; roles and forms of mission outreach and missionary service will change, but the mandate to witness, to proclaim Christ and the Good News and to make disciples of all nations remains incumbent upon us until the "end of the age."■

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"How Shall They Hear...?"

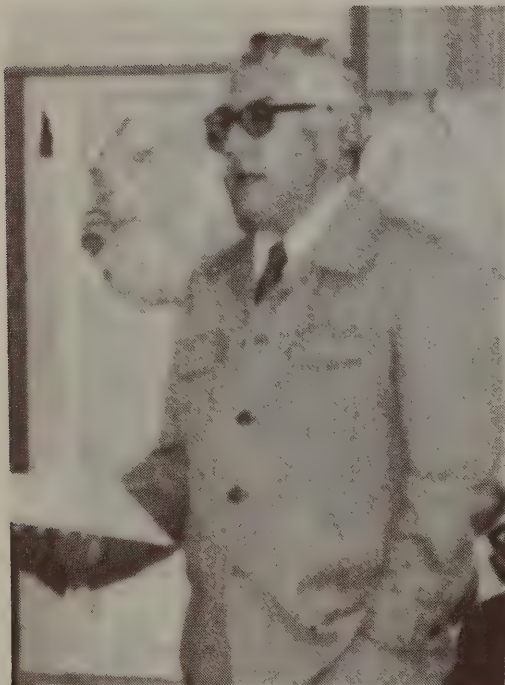
A.I.M.M. Is Also . . .

Board Members



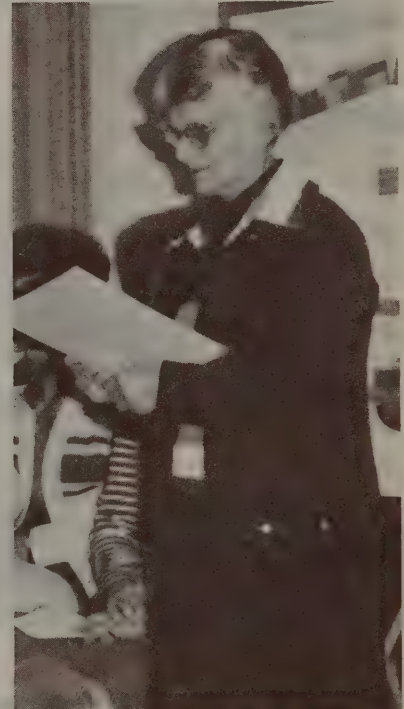
Front row, (l to r), Jim Juhnke (Vice President), Andrew M. Rupp (Secretary), Allan Wiebe (President), Peter Sawatzky (Treasurer). **Second row,** (l to r), John Kliwer, Henry Klassen, Alice Ramseyer, George Loewen, Naomi Lehman, Joy Link. **Back row,** (l to r), Milton Claassen, Peter Dyck, Howard Habegger, Charles Rupp, Robert Zehr, Maurice Stahly, (not pictured) Ed Weaver.

An Executive Secretary



James Bertsche, Executive Secretary of A.I.M.M. reporting to the Board.

People



Career Missionary, Lois Slagle reporting to the Board.

Translation from French of a note left by
Pastor Kabangy as he returned to Zaire
in early September



AS YOU KNOW, I visited North America from June through August 1977. I was very satisfied during my time at Brattleboro, Vermont where I had opportunity to study English during a ten week period. I thank AIMM and MCC, the organizations which made this profitable time at Brattleboro possible for me.

AT ONE POINT during my time there, I went to Newton, Kansas to join the members of the executive committee of the World Mennonite Conference as a committee vice president representing Africa. The Newton meeting took place in an atmosphere of cordial fraternity. The purpose of our gathering was to prepare plans for the Tenth World Mennonite Conference which is to be held there next year.

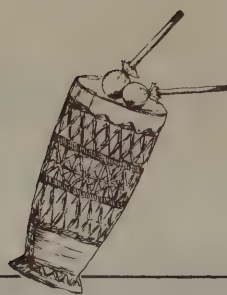
LATER IN MY STAY in the States I went to Akron, Pennsylvania in response to the invitation of the MCC director for Africa to have direct contact with some new candidates who were preparing to go to various places in Africa including Zaire. During my visit at Akron an interview was arranged with various individuals who were interested in my country.

THE FOLLOWING DAY I left Akron by plane for Elkhart and the central office of the AIMM. After a time of prayer, there followed a time of discussion with AIMM staff which touched all of the concerns of the Church of Zaire. The question of Upper Volta was also debated. I reserve my first comments in that regard for the administrative committee of the Zaire Church.

I WAS SATISFIED with the results of our consultation with the AIMM staff. As I return to Zaire I again express my gratitude for the brotherhood we have in Christ.

For this we thank God.

Kabangy Shapasa, President of the CMZA



EDITORIAL

IT HAD BEEN A GOOD SERVICE in a church that had for many years been part of the supporting constituency of Mennonite mission outreach in Africa. The audio-visual presentation had been followed attentively. There had been a lively question period at the close.

After the service, several people came to talk informally with the missionary couple. Said one person: "We used to hear a good deal about CIM but it's been quite awhile now since we've had any news. Incidentally, is there any connection between CIM and AIMM?"

In another service in another church which has across the years supported our mission effort in Africa, a member commented at the close of a service: "It's good to hear about the new mission AIMM and its work. We really hadn't known much about it before. But tell us, whatever happened to the CIM?"

A good question, that! Whatever **did** happen to CIM? A great deal, as a matter of fact.

CHARTERED IN 1911 in the State of Illinois as a cooperative Mennonite mission effort in what was then known as the Belgian Congo, the Congo Inland Mission carried its name until the year 1972, a span of 61 years. During those years, missionary staff grew from the first five to go in 1912 to just over 100 in 1960. Starting with the first bush station in 1912, there eventually were eight mission centers scattered across an area roughly equal in size to the State of Illinois. From the first half dozen believers baptized in 1914, the church has gradually grown to a present membership in excess of 30,000.

But after several decades of work under the colonial rule of the Belgians, the year 1960 marked the beginning of revolutionary change, not only in Congo but on the continent as a whole. In the midst of turmoil and political rebellion, missionaries and African church leaders alike realized that they together needed to address themselves seriously to a planned transition from mission to church. Thus it was that after a five year period of training and orientation of a team of church leaders, CIM, as such, was legally terminated and the Zaire Church was officially recognized as an autonomous body in its own right. A goal that had been worked toward for many years had been realized.

IT WOULD, AT THAT POINT, have been very easy for the CIM Board to have simply slipped into a passive role of fraternal relations with the newly emerged African Church. It would have been so very easy to simply have continued to supply missionary personnel as requested by the church and to have continued to provide some financial support. More than many people perhaps realized, CIM stood at historic crossroads. But men of vision and commitment quickly addressed themselves to the situation that pertained in 1971 and made a set of far reaching decisions, i.e.:

- 1) to maintain close supportive relations with the Zaire Church while seeking to affirm and encourage it in its quest for its own unique character and its own maturity under the Lordship of Christ;
- 2) to probe opportunities for new ministries of witness and service on the African continent beyond the borders of Zaire;
- 3) to invite other North American Mennonite groups to join with them in these broadened ministries;
- 4) to adopt a new name which would reflect the new stance and new goals of the CIM.

Thus it was that 1) fraternal visits of Zairian church leaders to North America are frequently facilitated and that ongoing requests for missionary personnel are given careful consideration.

Thus it is that 2) since 1972 missionary personnel has been placed in Lesotho and Botswana in Southern Africa and, the Lord willing, personnel will be placed in Upper Volta in the course of 1978.

Thus it is that 3) since 1972 two additional North American Mennonite Church groups (The Mennonite Brethren and the EMC of Canada) have named members to our board to bring the number of cooperating partners to five.

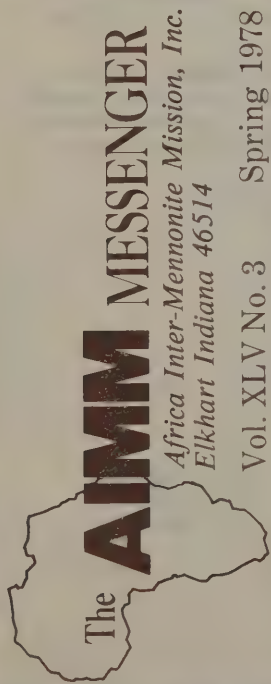
Thus it is that 4) in 1972 the name Congo Inland Mission (CIM) was replaced by the name Africa Inter-Mennonite Mission (AIMM).

The name has been changed; the fields of involvement in Africa have been broadened; missionary roles have been altered; program has been augmented. But the imperative of mission in the name of Christ remains the same and our desire to be his messengers and servants on the troubled continent of Africa remains unchanged.

PRAY WITH US that in the strength and the wisdom of the Lord we may be able to meet his expectations of us in the Africa of today.

Whatever Happened To The CIM?

James Bertsche



Vol. XLV No. 3 Spring 1978

Missions Today

Pointing Toward New Frontiers



In This Issue . . .

SOME OF THE things people think of when you say "missions" is incredible! It is unbelievable how the image of yesteryear's "jungle stories" hang on so tight. Throbbing drums, boiling pots, cobras ready to strike the unsuspecting missionary. Or they think of missions only in terms of money — special missionary offering once a month and saving used tea bags to send to "mamba pamba". Then some people even say that it is totally unnecessary to have missionaries — after all there is plenty to do right here at home, etc. etc. I do have to give credit though to those who are genuinely interested in missions and want to know more — but many of them are sadly uninformed. Just last Sunday after church I overheard a man ask a Zairian student what part of *India Zaire* was in!

What can be done?

It is obvious that missions have shifted into "high gear" and rounded the curve — going full speed ahead. The message of Jesus Christ has stayed the same — nothing has changed there. But there have been plenty of changes and new concepts that have come to the fore in recent years that people aren't aware of. While it is impossible to exhaust the list and deal with each point in detail in one or two issues, we hope to begin to deal more and more with this subject in this and future issues. Hence: **MISSIONS TODAY: Pointing Toward New Frontiers**. Be sure to begin your updated missions education by reading James Bertsche's article on Page 3.

Special thanks go to Dr. Ralph D. Winter who is the General Director of the U.S. Center for World Missions in Pasadena, California for permission to reprint "The Deadly Dozen" found on page 8. Also to Mr. Bill Wiebe of the Mennonite Brethren Board of Missions for "Africa and Missions in the Late '70s." These two highly readable articles are both timely and informative about the world missions scene today.

Our AIMM Women's Auxiliary has long felt the need for a regular column in the MESSENGER. Beginning with this issue "Woman to Woman" will appear regularly bringing news and stories especially for the ladies.

Lorie Nussbaum takes us to the top of a slick, wet mountain in Lesotho on Page 12. Lorrie, Stan and children Anji and Adam are AIMM missionaries in (Maseru) Lesotho.

The cover photo comes from missionary Rober Gerhart. Bob also gets credit for the line drawing on page 12.

Sue Barkman

Editor James Bertsche
Assistant Editor Sue Barkman

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Administrative Staff: **Executive Secretary**, James Bertsche; **Treasurer**, Art Janz; **Women's Auxiliary**, Martini Janz, Jenny Bertsche; **Secretary**, Linda Short.

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MISSIONS TODAY

POINTING TOWARD NEW FRONTIERS

James Bertsche



THE SCENE OF world missions is one of turbulence and conflicting opinion. Some critical voices question the validity of missions, as such, and demand that their activities be wound down and phased out. Other voices affirm the need for christian missions but insist that in their present form they have served their purpose and are badly in need of redefinition and restructuring.

What needs to be recognized is that while issues change and frontiers shift, the imperative of christian mission remains timeless. It is a matter in our generation, as it has been in all preceding ones, of recognizing and defining the frontiers of mission of our day and of coming to grips with the clusters of "how to" questions to which they give rise.

AS THE DECADE of the 70's was begun, the AIMM (then known as the Congo Inland Mission) made a deliberate effort to reorient itself to a new era of ministry and witness in Africa. Some of the dimensions of this reorientation are implicit in the new name which was adopted. We are not digging in to do the same things the same ways for another 65 years. We are rather attempting to move through yesterday's frontiers and to point toward new ones.

Some of the new frontiers and accompanying questions, as we see and define them, are:

- 1) Frontiers of the spirit: how to —
 - minister *with* African christians rather than to them;
 - deepen and enrich interpersonal relations between missionary and national coworker;
 - more seriously implement a "John the Baptist credo".
- 2) FRONTIERS OF EFFECTIVE EVANGELISM AND DISCIPLING: how to—
 - more intelligibly and compellingly proclaim Christ in the Africa of the 1970's;
 - better confront the African with chrisitan witness in terms and concepts which are culturally meaningful today;
 - implement a ful orb ed program of ministry which speaks to the thicket of need within which the African lives and struggles.

- 3) FRONTIERS OF FRATERNITY: how to —
 - truly "brother" the African church;
 - be a genuine help to the overseas churches as they seek their own spiritual maturity and seek to bear their own distinctive fruits of the Spirit;
 - not only communicate cross-culturally but also love, care and affirm cross-culturally.
- 4) FRONTIERS OF JOINT MISSION OUTREACH: how to —
 - encourage and cooperate with the African church in its own missionary outreach without overshadowing it;
 - undergird the church without stifling its initiative;
 - develop a sharing relationship which is both mutually meaningful and honest.
- 5) FRONTIERS OF BROADENED INTER-MENNONITE MINISTRY IN AFRICA: how to —
 - more effectively tap the great pool of North American Mennonite resources for ministry in Africa;
 - better coordinate the Mennonite witness and ministry in Africa;
 - make the best use of the Lord's money and servants available to us in today's Africa.
- 6) FRONTIERS OF STILL UNREACHED TRIBES: how to —
 - go about mission "pioneering" in the Africa of the 1970's;
 - assess the needs and potential response of the many unreached groups;
 - best utilize the experience gained in the past.

THE PANORAMA of history continues to unfold before us. The stage props change; the scenes shift. But before us looms an unfinished task. There are always new frontiers on the horizon beckoning us, challenging us and even defying us. It is to these that the Lord of harvest ever calls us.



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We're looking for a person who has made God supreme in his or her life; a person who has a deep, unselfish desire to see others come to Christ; a person who has the ability to give and take and to live in an African culture along side other Christians.

AIMM works with Third and Fourth World people in Zaire, Lesotho, Botswana and Upper Volta.

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One feature that is common on the continent is a deep God-consciousness.

Africa and Missions In The Late '70s

William Wiebe

THE STUDENTS OF CHURCH GROWTH around the world have indicated that the continent of Africa has an exciting growth in the number of people committed to faith in Jesus Christ. They predict that at the present rate of increase of the Christian witness, by the year 2000 one half the population of that continent could be Christian.

Christian Africa

Too often people make the mistake of thinking of Africa as being a homogeneous population. It is far from that. There are so many different countries with many variations of culture and history. However, one feature that is common on the continent is a deep God-consciousness. Whether people are Muslim, Christian (often nominally), or Animist, there is an awareness of God and of spiritual

powers. In looking over the registrations of new applicants to a government college in West Africa, I noticed that some two thirds gave their religion as either Catholic or Protestant. Most of the rest said they were Muslim. Only a handful either left that blank or wrote down "pagan" or "athiest". In talking to some of the students it became apparent that they felt that not to claim some religious affiliation was considered primitive.

Dr. Donald McGavran, in reporting on his latest study of Zaire bears this out when he says: "Nearly everyone is now 'a Christian.' If you ask men and women, 'Are you Roman Catholic, Protestant, Kimbanguist, or Pagan?' practically no one will reply 'Pagan.' About 60% will reply Catholic, about 27% Protestant, and about 7% Kimbanguist. It might be said that Christian mission has been accomplished. Concerning the enormous difficulties which faced Christians in 1900, we pause in amazement at the great thing God has done."

The ratio of Catholics to Protestants varies from country to country, but similar statements could be made of a number of other regions on the African continent. We are thankful for what has al-

ready been accomplished in missions, but much remains to be done. The problem is nominal Christianity and the need for Christian nurture.

Restlessness in National Church

We know that many mistakes have been made in missions and that the colonialist approach of an earlier era is no longer applicable to the work of missions. However, we are learning from the past. Two recent episodes from a November visit to our mission work in Zaire might illustrate what is happening.

At one station Dr. John Wiebe a board member of Mennonite Brethren Missions/Services, and I were asked to meet with some 25 church leaders. Before the meeting began, they specifically asked that this meeting be conducted without a missionary present. At first the missionaries on the station felt threatened by this statement. However, I assured the leaders that we would be glad to comply with their request. We had a three-hour meeting with them in which they raised a number of concerns. At no point were their remarks unduly critical of any missionary's work. They said nothing that the missionaries

William (Bill) Wiebe is Associate General Secretary of Mennonite Brethren Missions/Services. Bill has been in education as teacher and administrator for 30 years, including service in Canada, U.S.A., Nigeria, Singapore, and Jamaica. He now carries office responsibility for the Mennonite Brethren work in Europe, Asia, and Africa. He visits each overseas mission constituency every two years.

could not have heard. However, it became apparent that they felt that they were a conference that had the maturity to speak directly to mission administrators, rather than through the missionary.

At the next station we met with the executive of our national conference. Again the discussions were cordial and the obvious concern was that the national church wanted to take on some of the responsibilities for self-propagation and self-government. The national leaders expressed their appreciation for the missionaries and the overseas brotherhood. Almost apologetically, they said that there were some missionaries that were not taking the authority of the national conference seriously. When asked to be specific and to name the missionaries, they refused. They said they did not want to give the impression that they were being exploited by any one missionary, but they felt that a decision of the national conference should not be overruled by a missionary.

The people of the Third World are experiencing changes that in many ways are more rapid than what we have here. There is bewilderment and frustration, but there is also the evidence of maturation and self-assertion. This is healthy.

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Village to City

One of the trends that is certainly noticeable in Africa as in other parts of the world is the movement into the big cities. This has its implications also for our missionary work. Often we have done our pioneer work in the villages and many small churches

have been formed in this way. Now these people migrate to the cities and need to be given spiritual leadership in their new setting. Not surprisingly the African population is very tribal conscious; and when they come to the cities, they do not necessarily mingle with the total population as much as with fellow tribal members. In this setting, we have obligations to those people who come from the tribal groups where we have already worked. These urban fellowships need help now to start a new church.

Developing Leadership

A major concern for mission agencies in Africa today is to assist in developing local leadership. It is encouraging to see three agencies in leadership training increasingly working together. The program of Theological Education by Extension, (TEE) the program of Bible correspondence work, and the Bible schools are all aimed at preparing local leadership. On the African continent

there is a definite attempt to have nationals write the content material for theological education by extension. Some missionaries are helping in revision, but the drafting of materials in Kenya, in Zaire, in Botswana, is done with national input and with the definite goal of making it relevant to the level of the people who will be studying these materials. The same is true with the Bible correspondence work. A new development in some of the Bible schools is that they are now insisting that new candidates for the Bible school have finished some of the Bible Correspondence courses and /or theological education by ex-

tension courses before they are accepted into the Bible school. This insures that candidates who come have already proven themselves as students of the Bible and it means that the Bible schools do not have to run four-year courses which are expensive if they are to be maintained by the national conference, and are also difficult for the person who is then to take off that much time from his professional work.

An interesting sidelight is that the Kimbanguists, an African Independent Church movement in Zaire, have insisted that before they will ordain anyone to the position of minister or deacon in their church, he must complete a certain number of Bible correspondence courses that come from our mission agencies.

In view of the severe economic problems in many parts of Africa the ability to study the Bible through theological education by extension or Bible correspondence has the advantage that people who are natural leaders can stay at their usual work of making a living and still get further training for the spiritual ministries for which they are involved.

Independent Movements

Several leaders, both national and expatriate in Africa, have expressed the opinion that they feel the greatest dynamic of the Christian witness on the continent of Africa today is in the Independent Church movement. Katie Penner, a veteran missionary in Africa in doing some research on the African Independent Church movement, writes as follows:

"It is a grass-roots, laymen movement to whom the traditional world is real. Ancestral spirits are real, but the Holy Spirit is greater and stronger. It is an affirmation of the traditional world view, but in the new social context of the church.

"Their approach to theology is a practical one, a religion that meets the needs, fears, and sickness of daily life. They are concerned about the quality of life, the concerns and sufferings of the individual member. Prayers, fasting, spiritual healing, visions, and

prophecies are all part of life. In their approach they differ from the negative praying, pleading, scolding of pagan worship in a positive approach of faith, thanksgiving, and rejoicing in dance and song.

"Though many of their uses of water, crosses, flags, vestures, and dances are not understandable to us and appear to confuse the issue, the power of the risen Christ is a central theme in their worship. The Bible is authoritative and is interpreted literally, though the part accepted is selective and often out of context. They may be termed as schism from missions and mission churches, but they do want to worship God but in their own African way."

quite differently. Add to this a sense of humor, an ability to laugh at oneself, and we have the type of candidate that we are looking for.

Moratorium

We have heard a great deal about moratorium. Certainly there are places where we need to withdraw North American workers. However, the situation in much of Africa would indicate that we want to make sure that we are supportive to a church that is alive and needs further support in prayer, in resources, both material and in personnel. Dr. McGavran, in addressing himself to the future of missionary work in Zaire, says, "The World Church ought to invest sizeable sums in the new churches

"We need missionaries but not unconverted liberals who will lead the sheep astray. The missionary we need is a born-again, committed Christian who has a message for Africa apart from his technical skill. We need money, but not in such a way that it will weaken the Church."

— Dr. Byang Kato

Missionary Qualifications

What qualities are necessary in the missionary servant in Africa today, either in a denominational pattern or in the Independent Churches? In discussing this with present personnel in Africa from several missions, they all agreed that we first of all assume that the candidate is born again, and has a deep commitment to missions. Qualifications then considered important were flexibility, church experience (not necessarily seminary experience), and spiritual maturity. The consensus expressed was that there must be a tolerance for views other than those held by the person, combined with a personal theological self-assurance that will not be threatened by associating with people who think

in Zaire and there is no better way to invest than by sending to Zaire devout and knowledgeable Christians who learn the language and give their lives to the people of the land, i.e. by sending missionaries." What is true for Zaire also applies to the African continent.

The late Dr. Byang Kato summed it up well when he said, "Africa, while trying to be actively engaged in evangelism and church planting, still needs support from overseas. We need missionaries but not unconverted liberals who will lead the sheep astray. The missionary we need is a born-again, committed Christian who has a message for Africa apart from his technical skill. We need money, but not in such a way it will weaken the church."

WORDS



like clothing go out of style. But no matter - the message stays the same!

In recent years new terms have come into being which better explain what missions are trying to do and who they're trying to reach.

Third World: Refers to those nations that refuse to align themselves with either the Communist Block (Russia) or the Capitalist Block (U.S.) and have decided to be their own masters on the international scene. This includes most nations in Africa, Asia and Latin America. Most of the Third World people are yellow, brown, black and red and most live south of the 30th parallel north. However, Third World people can be found in non-Third World nations either as students, missionaries or exchange workers.

Fourth World: This term is not used to describe some other form of intentional political alliance or non-alliance. The focus is on spiritual things rather than political or geographical. The term includes all those people, no matter where they live, who have not yet committed themselves to Jesus Christ as Savior. Fourth World people are found in every corner of the world. This term is used to replace such degrading expressions as "heathen"; "natives"; "pagans"; "savages"; "backward people", ad nauseum.

The day of missionary work in Africa is not over. We need to give our sons and daughters, our money and prayers, to share with people the message of Christ's love which is a message that transcends generations and cultures. ■

THE DEADLY DOZEN

Twelve Obstacles which Confront Evangelical Missions Today

Ralph D. Winter

THERE ARE MANY OBSTACLES to Christian witness - there always have been. I have selected a deadly dozen which confront evangelical missions today and which evangelical missions agencies must do something about if there is going to be a major, new successful thrust, in world missions.

1. THE BARE HANDED MISSIONARY

This problem can involve the mission agency, the home church and the missionary on the field. How does this happen? Personalized giving is not only a healthy, but a relatively easy way to raise money. But some churches refuse to give money to anything but people and never to projects. If every mission-minded church supported just people, it would wreck the cause of missions. I feel the mission agencies must take the lead, working directly with the churches to do everything in their power to re-educate them in regard to work budgets and other projects.

2. THE SELF — MANAGING MISSIONARY

A second obstacle to a great new thrust is the desperate inefficiency of the daily work of the average missionary. After many years of thinking about this and interviewing missionaries in

different parts of the world, I believe this sort of inefficiency is far more likely to be a major obstacle to real accomplishment than any spiritual factor. I believe that one-half of all missionaries are seriously failing to live the ordered, disciplined and efficient lives that they themselves would like to live.

There are many reasons for this phenomenon. One is the extreme individualism of the North American culture. Another is the extended period of student experience (running through a quarter of a century for many) during which a student never works under or over anyone. The kind of supervision I am saying is needed, doesn't have to be paternalistic nor complicated nor expensive. Many a missionary would be able to straighten out his life if there were only someone to whom he could report monthly - someone who would not tell him what to do, but would simply and firmly help him keep track of his own acknowledged priorities and objectives.

3. THE UNTRAINED MISSIONARY

I am not thinking so much now about inadequate pre-field training as I am about the general absence of long-term in-service training. Missionary Internship and the Toronto Institute of Linguistics are excellent examples of pre- or mid-term agencies. But missionaries are virtually abandoned the rest of the time. I am involved in a program called the Church Growth Book Club that each year sends out to missions around the world, a quarter of a million dollars worth of books on mission strategy. However, I know that, circumstances being what they are, these books are rarely read. Some U.S. schools are now offering the opportunity for credit-bearing courses to be done in-service. Personnel secretaries are aware that recent recruits have a whole new set of career and educational expectations that are unprecedented. Unless agencies rise to meet these new expectations, we may allow serious damage to take place.

4. THE RISE OF THE QUESTIONING LAYMAN

The very appearance of an unprecedented, but sure welcome, flood of specialized literature on missions, relates to another problem area which urgently requires attention. It is the rise of the questioning layman. Some of these people actually get and read the books I've mentioned before the missionaries do. They may not entirely understand them but they begin asking questions which are not easily or quickly answered. Local church people are tramping around the world as tourists, poking their noses in everywhere, and not often fully understanding what they see. Agencies

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must face this squarely. They must ultimately welcome the new depth of knowledge in many lay circles.

5. FAILURE TO HARNESS VITAL NEW FORCES

Many missions today are top-heavy with older missionaries. Yet, God in the past two decades has been raising up thousands of young people who could and should have become dynamic missionaries today and tomorrow. Many a traditional agency is having a tough time in its transition from older to younger leadership. This task of successful leadership succession is somewhat parallel to the delicate task of turning things over to the nationals on the field.

Any list of vital forces to be harnessed should also include the inability of Third World young people to find experienced Third World mission structures to supervise them, not just support them on the field.

6. THE NEED FOR DUAL-BOARD NON-WESTERN MISSIONS

We stand at the threshold of a new era which either will or will not harness the vast resources of the mission lands themselves in cross-cultural mission outreach. I myself, have long thought of western missions and non-western missions as being essentially parts of two separate worlds. But I have recently noticed that from almost every mission land you can name, there are now many thousands of people in the United States.

For a long time there has been a mission board operated by Japanese in Los Angeles, coordinated with efforts to and from Japan. There is more recently the China Graduate School of Theology with both a U.S. and a Hong Kong board, both predominantly Chinese.

Perhaps this is a new and fertile pattern which, with the friendly cooperation of the veteran agencies can be advanced and enhanced far more than at present.

7. THE DECLINE OF WOMEN'S INVOLVEMENT

Another obstacle to the highest achievement of a major thrust in missions is surely the continued decline of women's involvement. Don't look now, but women in mission leadership are virtually gone from the picture compared to their active presence a half century ago. Why should women's initiative, women's vitality, women's leadership so spectacular a half century ago be virtually absent from missions today? In 1910 there were 40 evangelical boards of missions operated totally by single women. Today there is not one.

But the phenomenon is not a case of single women alone. Protestant missions in recent years have made little or no effective use of single people in general, especially single men. Is it not curious that Roman Catholics think they can do almost entirely without married people, while Protestants think they can do almost entirely without single people?

8. "EVERY ORGANIZATION FOR ITSELF"

Another major obstacle is the syndrome of ever-organization-for-itself. True, mission agencies need autonomy and mobility, they need to mind their own business, or no one else will. But they do in fact live and move in a larger whirl of other missions, other churches and other organizations of all kinds, all of which together constitute the body of Christ - the Church. But we are all limping in ways we could be leaping if only we could cooperate more effectively in a number of ways. Surely what Jesus said to individuals applies to agencies: "if an agency seeks to save its own life, it shall lose it, but if any agency shall lend its people or give its funds to causes beyond its immediate needs, it shall grow and abound." Can we believe and act on this?

9. THE LACK OF A MAJOR MISSION CENTER.

I speak of the need for the establishment of a major mission center, the primary purpose of which would be to focus new, major attention on the Chinese, Muslim and Hindu groups. One of the novel aspects of the center would be its avowed attempt to bring about a wedding between the professional missionary tradition and the university tradition within which more and more missionaries are being processed and formed. But with that hint, let me rush on to the tenth obstacle.

10. THE ABSENCE OF ECONOMICALLY INDIGENIZED PROJECTS

It is said that all Americans other than missionaries outnumber missionaries 105 to 1 in the non-Western world. The American missionary tradition has been curiously reluctant to found anything but projects like schools, hospitals, and radio stations, which are, in fact, the most difficult of all to turn over as self-supporting enterprises. A missionary nurse once told me that "you cannot mix love and business." Where did she study missions? It has been done and it must be done. The Apostle Paul did it; William Carey did it; all the early Moravian missionaries did it. In a word: we need to help into being, thousands of companies owned and operated by national believers. If nothing else, Third World missions will depend on, and wait for this kind of

development for their life blood in the future.

11. THE MYTH OF OVER-MISSIONIZING

An eleventh obstacle is mainly psychological. It is the totally unsupported sensation that in general, missionaries are somehow not wanted or are too numerous in non-western countries. In order to prove this myth, small incidents are blown all out of proportion. While there may be too many Westerners in some countries, the missionaries are in fact, comparatively rare, even though he is of all foreigners, least likely to be resented across the board. For most non-Christians of the world, there is neither evangelistic nor missionary outreach.

12. THE MASSIVE OMISSION

The twelfth obstacle confronts us with the vast need of our world. It is the simple fact that the existent apparatus of missions, whether Western or Third World, is mainly occupied with the nurture of Christians, with the winning of to Christ of nominal Christians, or at best with outreach into nearby areas and culturally

similar peoples which represent only a small percentage of the remaining need. Either major new mission agencies, many of them must be founded, or major new emphases of existing agencies must soon be established if we are even going to begin to treat fairly the Chinese, Hindus and Muslims.

THESE DEADLY DOZEN obstacles can and must be surmounted for the simple reason that if we continue with missions as usual, that is, missions of the kind and scale in which we are now involved, there is simply no possibility of a major new thrust in missions. We must choose this day whether we will hide our eyes from the need and close our ears to the call or whether we will tackle with new decisiveness, mixed with humility and devotion, the unchanging command of a faithful God whose searching heart is still seeking. To hold back now will lead to misery, guilt and failure; the other choice leads through new open doors into the most spectacular mission challenge that any generation in human history has ever faced. If we will awake to new, daring obedience the future is as bright as the promises of God. ■



“How Shall They Hear...?”



WOMAN TO WOMAN

Jenny Bertsche

Labour of Love to End

BEGINNING WITH THE year 1979, layettes will no longer be sewn for the Africa Inter-Mennonite Mission by North American women. This is just another indication that patterns in worldwide mission are changing. Indigenous materials, and donations of money directed toward self help are replacing material aid in many of our overseas ministries of the Mennonite Church.

For many years American Mennonite Women have lovingly sewn layettes and paid to transport to Zaire, Africa. Thousands upon thousands of the fluffy jackets, diapers and blankets — bundled up with shiny safety pins — have been given to the African mothers who come to the Mission Maternities to have their babies. In the beginning days of our work in Zaire this was a real incentive to get the mothers to come to the Mission Maternity to give birth and a tremendous help to our Missionary nurses in charge of the Maternities. It is certainly correct to say that the layettes you made and gave helped increase the percentage of live babies born in Zaire. Mothers with beaming faces waited proudly and happily with their new babies dressed in bright layettes for family members to come and take them home to their villages.

However after weighing carefully for some time the layette problem and hearing much discussion both from Missionary nurses in Zaire and leaders of Women's Groups at home, it was decided to set a date for phasing out the layette program.

This motion was made by a consensus of the representatives of all five conferences present, i.e. The General Conference, Evangelical Mennonite Conference of Canada, the Evangelical Mennonite Church of USA, Evangelical Mennonite Brethren and the Mennonite Brethren. Several factors were considered. Along with the problem of giving material aid was the alarming factor of escalating cost to get the layettes to the Maternities in Zaire which has increased around 600%. The losses of layettes in quantities somewhere along the way was also discouraging to African Church leaders and to American women as well.

African Church leaders have however now inspired new programs for the women of Zaire which need funding. The "Maison Diaconale" (department of education for women) of the Zairian Mennonite Church has worked out a program

of leadership seminars for women. This would be impossible without financial assistance; thus the women's Auxiliary has allocated \$4,000 of its \$10,-000 1978 budget for these leadership training sessions. Several two week Seminars have already been held with great success and enthusiasm. For some women it is the first time away from home, field work, cooking and child care. It is really a message that the church cares about the status of women and has caused them to "blossom". During the two week Seminars, classes in Bible, health, sanitation, nutrition, sewing and church organization are taught. This helps the women to become aware of their place and worth in the home and in the Church. For years faithful women have tithed their crops of corn, peanuts, manioc or millet for the Church budget with little recognition. The Seminar also teaches the delegates how to use visual aids, object lessons, and also how to organize a "Maison Diaconale" in their area. This enables the delegates to be valuable leaders in their home churches and communities as they return.

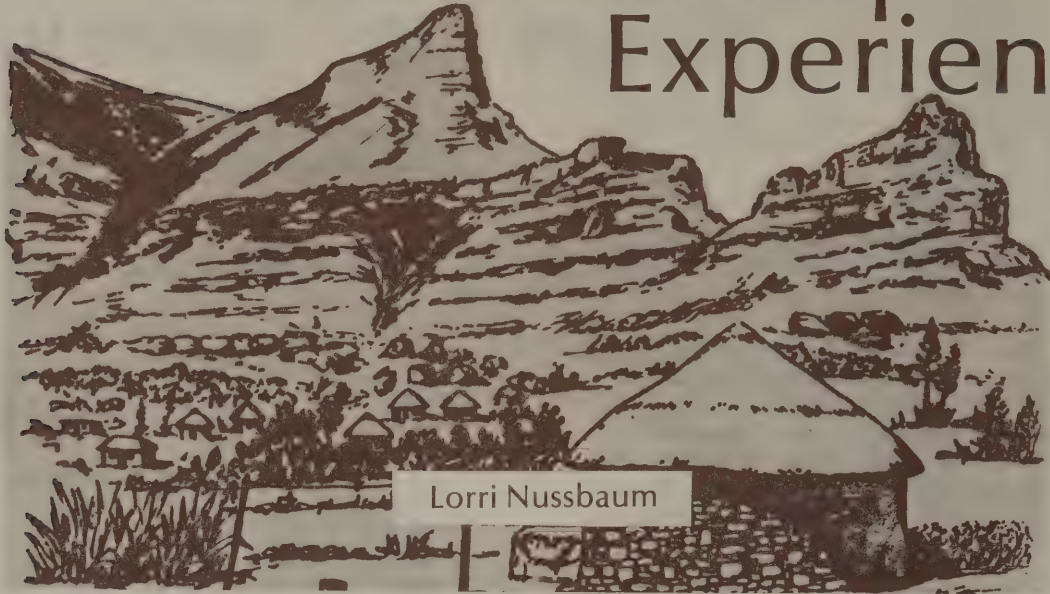
Some alternatives to American-made layettes are being given. One of them is the "procure" in connection with the Maison Diaconale program. This is a sewing notions center where the African women can buy material, thread and trim to help encourage them to make their own layettes or children's clothes. The Women's Auxiliary has gone on record to provide \$1,000 (a revolving fund) towards establishing a "Procure" for this purpose. Another alternative is the decision to continue matching funds for sewing machines. If an established Maison Diaconale in an area has half enough money for the price of a sewing machine, the Women's Auxiliary will match this so they can purchase a Singer machine locally in Zaire.

So in effect, we are turning away from the giving of material aid of American made goods while encouraging the women of Zaire to help themselves. LEADERSHIP TRAINING OF WOMEN IN ZAIRE IS THE WAY TO GO!

Thus with the promise to provide \$1,000 to establish a "procure", the promise to match sewing machine funds and the commitment of \$4,000 towards two extensive seminars in Zaire for 1978, we need your help. You will NOT be sewing layettes for the women of Zaire in 1979 — but DO continue to make and give bandages. Above all, DO REMEMBER to give money through your own Conference for the work of these exciting programs for Women in Africa. The AIMM Women's Auxiliary could not function without you. We NEED your help. ■

Jenny Bertsche is the President of the AIMM Women's Auxiliary. She serves in the home office with her husband Jim.

A Mountaintop Experience!



WE HAD PROMISED my house helper, Matsie, that as soon as we were able to buy a car, we would take her back to her village near Quthing to visit her mother. Finally the day came. We had become the proud owners of a 1973 Peugeot station wagon, a sturdy car with high clearance, quite capable of the 4 hour drive through the mountains to Matsie's village, or so we thought.

It was a rainy, dreary morning, very unusual for Lesotho at this time of year, but our spirits were not dampened as we packed Adam and Anji into the back of the car and got on our way by 7 a.m. We had gone about 20 miles when Stan suddenly slowed down. I asked what the matter was, and he said he thought he had seen smoke near the road over the crest of the hill. Just then a VW beetle passed us at high speed, which proved to be a foolish risk, for as we came over the hill we saw a Landrover overturned and in flames, blocking both lanes of the road.

When the VW hit his brakes, the rain-slick road sent him into a skid down the hill and toward the Landrover. The crowd of people near the wreckage scattered in panic as the VW driver managed to get his car onto the narrow shoulder of the road, just nicking the burning mass with his rear fender before coming to rest with 2 wheels in the ditch. We stopped to see if he was all right, which he was, and we learned that the driver of the Landrover was already in the hospital. We drove on.

A few miles further on, at the top of another ridge, there was a red marker on the road. Just over the hill, less than 300 feet away there were piles of rocks in our lane, placed there to keep us from hitting the large holes in the pavement which were being repaired. Stan had, at most, 4 seconds to react and miss these obstacles, and we were thankful that there was no oncoming traffic at that point. We drove on.

Soon we passed an oxcart, with its four-hoofed "engines" being prodded by herd-boys whose years could not yet have been in double figures. We drove on.

At the town of Mafeteng, we came to the beginning of the real mountains and to the end of the paved road. We had come about half the distance in about one third the projected time, in spite of the interruptions. Adam was still sleeping, Anji became ill again, and Matsie was getting more and more excited, like a college freshman returning home for the first time.

It was still raining, but the well-travelled rock and gravel road presented no great problems, even though we had begun to drive *through* the streams instead of over them. Matsie was pointing out the landmarks and also sensing the beauty of the land in a new way because we were so impressed. She kept saying, "Do you think this is beautiful?"

Lorrie Nussbaum is an AIMM missionary in Lesotho with her husband Stan and children Anji and Adam. This article was written shortly after the Nussbaums arrived in Lesotho.

As we approached the town, she said that we should meet her mother's sisters in Quthing proper, so we followed the main street up the mountain to call on two aunts, four cousins, then an uncle, another aunt, and one other relative of undetermined rank. They were so happy to see Matsie, their "star" who had gone off to the big city. They warmly welcomed us, and even presented us with a quart of home-canned peaches.

"At the town of Mafeteng, we came to the beginning of the real mountains and to the end of the paved road."

One of the aunts joined us for the short trip out to Matsie's village, and we said good-bye to the others. At the bottom of the mountain Matsie told us to turn on the "road" to her village. Stan and I looked questioningly at each other. "Road" was surely a serious overstatement for this was a one-lane clay path which dropped sharply at the edge of the town. Matsie, who had seldom ridden in a car and never driven one, was sure our car could make it to her village. She would be so disappointed if we did not meet her mother, but the rain! It was making the road like grease!

We slipped and slid up and down the hills, which were getting steeper all the time. We crossed a 20-foot wide stream and started up the grade, but about half-way up the wheels started to spin and we began to slide downhill, even when we put the brakes on. We got the car stopped; Stan put on the emergency brake, shut off the motor and apologized to Matsie. She would either have to come back with us or walk the rest of the way to the village.

She walked. It was sad to see her in her good clothes and shoes, all dressed up to impress her mother, walking in the cold rain, already soaked to the skin though she was still an hour from home. Stan gave her money for her month's work and some extra for her to send a horse-back or landrover rescue party to see that we could get back up the hills we had come down from Quthing.

Stan gave me the opportunity to put my snow-and-ice driving skills to work though I had never faced a problem quite like this in my home state of Michigan. Besides, he said somebody had to push. I managed to get the car turned around at the only place where the road was wide enough, and we started back down the hill.

By this time the road appeared to be a hopeless mess. Stan was wet and muddy and Matsie's aunt was so scared of a lady driver (very rare in Lesotho) that for awhile she refused to get back into the car. Adam and Anji saved the day. Adam contributed by sleeping peacefully through the entire ordeal, and then Anji prayed: "God, please stop the rain right away. Amen. . . And make the sun come out as soon as the rain stops. Amen."

I started down the hill, crossed the stream, and began spinning on an uphill curve. Stan and Matsie's aunt jumped out to push, and when my wheels hit gravel again I decided to go as far as I could without stopping. It was a case of two steps forward and one step back, but after about 10 minutes of punishment, the car had made it. I waited on top for my wet and weary pit crew of two, who arrived just as the rain suddenly stopped and the sun made its welcome debut for the day. Anji said, "God really does answer my prayers," and we were glad she knows more about God than she does about weather.

We got back to Quthing without further major difficulty, dropped off the aunt, and continued our search, successfully this time, for our friends at the high school. They were surprised to see us so far from Maseru, but happily offered us a late lunch and a welcome rest. When we left, they even scolded us for not stretching our two-hour unannounced visit to two days.

Another short, heavy rain began as we left the town. We drove through the shower and looked back to see, against the thick, blue-black rain clouds, a beautiful, brightly banded double rainbow. It was so vivid that we could see where both ends of both arcs gently touched the red earth between the huts in the valley. We could not have been more poignantly reminded of the presence of God, His heavenly beauty come down to earth, His unforgotten promises. ■

Called and Sent



After a three year extended working furlough in the States, **Levi and Eudene Keidel** have responded to a call from the Zaire Mennonite Church to return for another term of service in that country. Upon their return to the States in the spring of 1974, Levi shared his concern of some years duration to record some of the events and describe some of the personalities which combined to make up the history of the AIMM work in Zaire in the past two decades. Granted the time, he produced three manuscripts. The first entitled *BLACK SAMPSON*, the biography of a remarkable Zairian church leader from the Kasai, was published by Creation House in 1975. The second manuscript was accepted and published by Zondervan Publishing House in 1977 under the title *WAR TO BE ONE*. It is a highly readable account of the lives of two Mennonite leaders which paralleled each other across some three decades of service; one Kazadi Matthew a

Zairian pastor, and the other Archie Graber, an AIMM missionary now retired at Stryker, Ohio. A third manuscript accepted by Herald Press and yet to be named deals with the impact and trauma of the Kwilu Rebellion which sliced across the work and people of the Zaire Mennonite Church in 1964 and 65. While her husband was working, Eudene was not inactive. She, too, used her pen and compiled a booklet of 21 African fables which she'd heard used in church services and around camp fires that teach a moral and have ready application to Biblical truth. This, too, is being published by Herald Press.

The Keidels have this term been assigned by the Zaire Church by Nyanga Station where they are to serve in a team assignment with Rev. Mukanza Ilunga in a team ministry to spearhead a new thrust in evangelism and church planting. The Keidel's address now is: B.P. 1, Tshikapa via Kinshasa, Republic of Zaire.■

Dennis and Jeannie Rempel of Alta Loma, California, left the States with their daughter Heidi Joy on January 2 for Le Chambon, France, where they will be studying the French language for most of a year. They have joined Loren and Donna Entz who are also students at the same school

since last September.

Dennis has a B.S. degree in Soil and Plant Science; Jeannie is a Registered Nurse. They both took courses at the Associated Mennonite Biblical Seminaries at Elkhart during the fall semester of 1977 supported by the Commission on Overseas Missions of the



Following a three month furlough in the United States with family and many friends, **Glenn and Ina Rocke** returned around the first of the year for yet another term of service. Veterans of over 30 years of missionary service, they have returned to Banga Station, one of the posts of the Zaire Mennonite Church where they will be the only resident expatriates. Known for years for their ability to live and

serve in the African bush and to relate warmly to the African, their return has been enthusiastically welcomed by the people of the Banga area. Glenn and Ina will be working closely with district church leaders in giving seminars in rural areas with a focus on Bible, christian education and homemaking. The Rocke's address once again is B.P. 1, Tshikapa via Kinshasa, Republic of Zaire.



General Conference. They are to be part of a new missionary team that is to begin work in the western tip of Upper Volta late this year.

Their address for the rest of this year is: Accueil Fraternel, 43400 Le Chambon sur Lignon, France.■

A.I.M.M. Directory

ON THE FIELD

B.P. 1

Tshikapa via Kinshasa
Republic of Zaire

Gordon Claassen
Mr. and Mrs. Richard Derksen
Rev. and Mrs. Elmer Dick
Rev. and Mrs. Ben Eidse
Elda Hiebert
Rev. and Mrs. Levi Keidel
Jean Krehbiel
Anna V. Liechty
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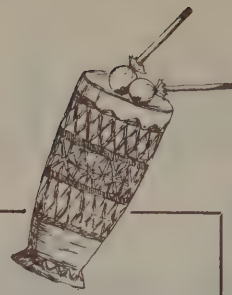
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EDITORIAL



“... We have tended to see missions as a straight line rather than as a circle. We have foolishly supposed that missions have a starting point and an ending point and that the job can be completed in a given period of time. If you consider Christ's second coming as the end point, all right. But we need to view Christian missions as a continuous cycle, turning around and around”

“... Missions is not a straight line: Westerners to the Third world-Period. Missions is a circle and God delights in 360-degree missions”

90° — the mission sends out missionaries to a certain people to preach the Gospel, win men and women to Christ and plant churches.

180° — the seed of the Word bears fruit, people are saved, and a new church is planted. The new church is still under mission supervision and care.

270° — the church gains its autonomy, it begins to take care of its own affairs, and the mission either stays under ‘partnership’ agreement or moves elsewhere.

360° — missions go full circle when the new church that is planted by the first mission gives birth to a mission of its own. In other words, a 360° church is a missionary-minded church.



The

AIMM MESSENGER

*Africa Inter-Mennonite Mission, Inc.
Elkhart Indiana 46514*

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Summer 1978



Focus On The New Missionary For the New Day



In This Issue . . .

Focus on the New Missionary For the New Day, page 3

George W. Peters, Professor of Missions at Dallas Theological Seminary writes an excellent piece on this subject. This article first appeared in the "Trinity World Forum" and appears in the AIMM Messenger with their permission. The information contained in this article is very valuable for the pastor, layperson and prospective missionary.

Anybody Have a Sink Plug?, page 5

Levi Keidel paints a portrait of his first few weeks back in Zaire after living in Indiana for three years while on extended furlough. When he says, "... everyday articles we take for granted simply are not available," he means everything - including a sink plug. After reading his article, I felt very spoiled.

School of Experience, 1977-78 Catalogue, page 8

"Professor" Stan Nussbaum gives a brief description of several "required courses" for Freshmen (and Upper Classmen) Missionaries. Passing the exam for these courses could be quite a task. Read the "Catalogue" and see how well you would do.

Keep Off My Grass!, page 12

Grace Brethren Missionary, Margaret Hull reflects on green grass, guava trees and fellowship in the African experience.

Missionary "ilities", page 14

James Bertsche, AIMM's Executive Secretary writes of some of the "ilities" he feels a missionary or prospective missionary should possess. If you're not sure what an "ility" is - turn to page 14 to find out.

Hope to meet many of you at the Mennonite World Conference in July.

S. Barkman

Editor James Bertsche
Assistant Editor Sue Barkman

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Focus On The New Missionary For The New Day

George W. Peters

In general we may think of the total missionary task as requiring *five types of missionary* and each one of these in turn requires some specialized preparation. I classify them as follows:

1. *The Pioneer Church-Planter.* The age of the pioneer evangelist and church-planter is not over. The greatest task of pioneer ministry before us is to penetrate the vast regions and millions of Muslim people which have been altogether too sadly neglected in the past century. They, too, were included in the command when our Lord said: "*And preach the gospel to every creature.*" We dare not neglect them any longer. Some five hundred million of them are practically untouched by the gospel of Jesus Christ.

A second large segment of mankind is the high caste people of India. The vast majority of India's church membership comes from the Harijans or scheduled people and from the tribespeople of India. Christian missions have been overwhelmed as the masses eagerly pressed into the church. This, however, has diverted all of our strength away from reaching the high caste people with the gospel. But they, too, must be reached. Here another half billion people form a pioneer area.

Other large groupings are the communist bloc, the Greek and Roman Catholic bloc rimming the northern coast of the Mediterranean Sea and the secularized masses of Europe and the British and American worlds.

I refer, however, specifically to the large masses of people now converging upon the cities, particularly the cities of Asia, Latin America and Africa. It is estimated that by the end of this century some 80 to 84% of the world's population will live incities of 100,000 and more people. Asia will have scores of cities from 5 to 25 million and a number of cities

much larger than that.

The modern pioneer missionary, therefore, must be a man of an entirely different quality than the word *pioneer* calls forth in our minds. He will need to be a highly specialized individual in the culture and religion of a particular people. He must be equipped with communication skills and techniques of evangelism and church planting in unprecedented circumstances and labor among a people extremely conscious of and sensitive in culture and religious relationships.

2. *THE CHURCHMAN MISSIONARY.* The Church of Jesus Christ is a reality in most of the countries of the world. In this we rejoice and for this we praise the Lord. Whatever the limitations of missions have been in the past century and a half, the Lord has blessed the work and His Word, and the church has been planted. It is now a world phenomenon. We thank God for the many servants He has raised up and given to the churches. Many of them labor under serious handicaps. Yet they are faithful and true.

These facts, however, do not end our ministry; they merely change the role of some missionaries and transform their assignments. There is no end to assisting the churches, and *working with them*, to become the Church of Jesus Christ in a local setting, the Servant Church to the community and the Evangelizing Church of the Lord in the country and in the world. Here indeed a great and sacred ministry is to be rendered. We remind ourselves of the pastoral ministry of Paul as expressed in his visits and letters to the churches, the teaching ministry of Apollos in the churches, the shepherding and guiding and counseling ministries to Timothy, Titus, Peter, John and James.

The churchman is an urgently needed individual of special gifts, aptitudes, relationships and special training, *matured by experience* in the church and a steady walk with God. The problems of the churches in a complex world and a sea of paganism are beyond definition and prediction. No set of church policy, church dicipline or manual of direction will suffice to guide adequately and answer the

George W. Peters is Professor of Missions at Dallas Theological Seminary. He is writing *Focus On the New Missionary For the New Day*, for the Trinity World Forum, published by the school of World Mission and Evangelism, Trinity Evangelical Divinity School, Deerfield, Illinois. This article was reprinted with their permission.

The Churchman is a Rare Specimen Among Missionaries But Much Needed and Cherished by the Churches.

pressing question. Only the broadest training in church history, pastoral care, practical counseling, an abundant love for the church as the flock of God and a deep consciousness of being Christ's servant to the churches will suffice in the pressures and tensions of church ministry.

The churchman is a rare specimen among missionaries but much needed and cherished by the churches. He is neither a leader nor advisor but a brother and servant, a pastor among pastors. He identifies fully with the church and lives for the church.

A special and much needed ministry to be rendered by the churchman are Bible studies in the churches for the membership of the churches to build, unite and equip the the membership and sensitize them in ethical issues and community ministries. This is one of the most neglected ministries to the thousands of small struggling congregations of the Third World. The churchman is missing and the love and care of the church is not developed. Thus a dwindling minority is struggling for survival.

3. *THE MISSIONARY STATESMAN*. The missionary statesman works neither in the church nor for the church but *with* the church. His great contribution is in mission technology, methodology and strategy. He is the man with a "vision". He is the motivation, the project and program man. He is the "workshop man". He knows the techniques of goal setting, organizing, mobilizing, finding and tapping resources, programming without railroading, leading without driving. He has methods of achieving at his disposal and refuses to be discouraged or frustrated. He is a consultant and advisor but never legislator or dictator. He is the resource man in the *outward* ministry of the church in contrast to the churchman who is the pastor with the pastors in the *inward* ministry of the church.

It is evident that the missionary statesman in order to become the resource man for the church will need extensive training in missionary technology, methodology and strategy. He ought to be familiar with the literature on renewal evangelism, church growth, planning and research. He needs to know the techniques of research and evaluation and become an *engineer* and *manager* in missiology. The man who knows how to get things done will never be without a job.

4 The AIMM MESSENGER

4. *THE MISSIONARY THEOLOGIAN*. The missionary theologian is perhaps the least sought man of today. This is so because of the many pressing practical issues of the day and the superficial way of solving problems of this generation. "As a man thinketh in his heart, so is he," Solomon declares. This is not recognized today. We live in the "do" generation and in the "praxis" theology. It is thus that Satan keeps us in his snare. Theology is important. A man's view of God, the universe and man are all-determining. If he does not have a biblical view in these basic concepts his whole life will remain imperilled. For the best he will be a barren branch on the Vine.

Paul, the missionary, wrote the greatest theological treatises to missionary churches. He was thus warding off legalism (*Galatians*), the syncretism (*Colossians*), Christo-paganism (*1 and 2 Corinthians*). He set forth a clear theological treatise on salvation (*Romans*), the Church of Jesus Christ (*Ephesians*), the hope of the Church (*1 and 2 Thessalonians*). Certainly our times demand some of the keenest theologians the church ever produced, theologians in the true sense of the word.

In times of syncretism and relativism and the obsession with inter-religious dialogue, evangelicals need to be awakened to the dangers of the day and the need for some strong theologians. Let us keep in mind that it ever has been the method of Satan to infiltrate and to capture the training institutions of the Christian movement and from here to mis-lead the flock of God and cut the nerve of evangelism and world missions. Out times demand sound evangelical theology, polemics and apologetics. The serious question remains where such men can be trained that they might be sent forth. In the final end missions is a spiritual warfare, an inter-religious battle and a theological struggle of absolute truth as revealed by God and deposited in the Bible and religious thinking as evolved from reason, intuition and experience.

5. *THE SUPPORTIVE MISSIONARY* or the missionary specialist. As the final grouping of missionaries I mention such ministries as Christian education for the churches, youth workers in the churches, student workers, child evangelism, translators, development workers, medical ministries, literature, radio, audio-visuals, etc. All of these ministries demand specialization, some for many years, others briefer times. All must be experts in cross-cultural and cross-psychological communication. This constitutes one of the most serious issues of the biblical communicator.

Missionary Lives Are Too Precious Not To Be Developed To Their Full Potential

Anybody Have a Sink Plug?

Levi Keidel

Gradually our minds were compelled to adjust to the limits and possibilities of our new situation.

On Friday, December 23 an MAF plane flew us directly from Kinshasa to Nyanga. We arrived at 12:30 p.m. A dozen blacks and whites were at the air strip to welcome us. We found nine white people on staff here, five of them serving under M.C.C.; six of them young enough to be our children. Two Africans wheel-barrowed our baggage to our new home: the Frank Enns' house built in 1934. It has foot-thick red-dirt walls faced with stone, hinged solid-board shutters to cover window spaces (save for glass panes in a dining room window) and a low overhanging corrugated sheet metal roof. Workmen had freshly cut the lawn grass with whip blades, had replaced the house's torn screens, and scrubbed its inside walls and cement floors.

Upon arriving in Zaire, Eudene and I were immediately struck with the unavailability of things here now as compared to three years ago. This has been the most difficult aspect of our re-adjustment. When we left for the States in 1974 our future here was uncertain; we sold all but the essentials needed to keep house so as to not encumber missionaries with the task of disposing of our things in case we did not return.

Now everyday articles we take for granted simply are not available. While in Kinshasa we were able to buy a single-burner kerosene stove and a bed mattress (6-inch thick foam rubber). Two hundred pounds of air freight sent from Ft. Wayne, Indiana in early December had not arrived there. Upon reaching Nyanga we learned that our remaining

household effects were still at Kalonda, 65 miles away, where we were stationed last term. Missionaries here had bought some provisions for us: four cartons of basic canned goods, a 100-lb. sack each of flour and sugar, and a 50-gallon barrel of kerosene. But as we began to set up housekeeping, obstacles loomed numerous and overwhelming; and in spite of our combined energies, progress in overcoming them seemed minuscule.

Upon arriving at our new home, we needed to use the bathroom. We found the plumbing inoperative; pipes from barrels mounted beneath rain gutters were plugged. We had no bucket with which to carry water. In the kitchen we found a stove. Its firebox was dismantled; broken grates and firewalls were lying on the floor. Its smoke pipe was tattered and crumbling from rust. We had brought a lantern and a kerosene lamp with us; but I had no tools with which to open the barrel of kerosene. Had I been able to open it, I had no way of conveying the kerosene from the barrel into the lamps.

In the dining room, the table had one chair. The room used as an office had no desk. Where would I find hooks and springs for two free-swinging screen doors? And a hasp to lock the dining room window? And a plug for the bathroom sink? And

a refrigerator? (Ours, on its last leg after 23 years of hard service, had been sold). At that moment we were tempted to simply throw up our hands, turn our backs, and flee. But that was not easy to do; we had just been dropped into rural Central Africa at the end of a one-way ticket.

Gradually our minds were compelled to adjust to the limits and possibilities of our new situation. Missionaries fed us in their homes. They loaned us whatever they had which we needed: some buckets to hold water; chairs; tools; paint brushes; bottles of kerosene. We learned to chalk up minor events as great strides of progress: one day I found an extra length of wire on an eavestrough, and fashioned from it two screen-door hooks. Another day we found a cork stopper which fit our bathroom lavatory; we could throw away the soggy roll of rag we had been using for the purpose. One day someone sent us a window hasp. One day Eudene found a container large enough to begin boiling our own drinking water on the one-burner kerosene stove.

When our church administrative leaders had returned to their offices in Tshikapa after Christmas-season travelling, they invited us to come for a re-orientation visit. One morning we climbed into the MAF plane and made the 20-minute flight to Tshikapa. Zairian leaders gave us their characteristic welcome; they made us feel like the world has stood still ever since we left.

"You don't have enough furniture?" General Secretary Kabangy asked. "What do you need? We have lumber and a carpenter here. In two weeks we will have it ready for you."

"We didn't know that you had housekeeping things at Kalonda," said Treasurer

Levi Keidel is an AIMM Missionary stationed in Zaire. He and his wife, Eudene returned to Zaire in December 1977 after an extended working furlough in the States. Levi is involved with evangelism and church planting.

In the midst of such hassle one almost forgets the purpose for which he has come.

Bukungu. "My truck is about to leave on a trip in that direction. I'll have your things loaded this afternoon. They'll be at Nyanga for you tomorrow."

We flew home and waited. Sure enough, about noon the next day the truck arrived with our things. We'd forgotten what we had stored. Opening those two barrels and two wooden crates was more fun than Christmas! Soon Eudene was washing dishes and kitchenware, and putting away bed linens. She put up some drapes, laid a throw rug in front of the fireplace, and hung a few pictures on the walls. Amazing how a few things begin to make a house look like home!

Meanwhile, my scrounging through attics and store rooms turned up a variety of useful things. I found screws to mount the window hasp. I found nails and lengths of supple vine-cord to use to hang our mosquito net frame from the bedroom ceiling. I found two new sections of stove pipe. We scavenged spare parts from an abandoned stove. An African welder modified a wall plate to make it fit our firebox. A metalsmith ingeniously fashioned a stove-pipe elbow. The young man whom we have hired to help us with yard and house work got firewood. I assembled the firebox, and we fire the stove, propping the oven door with a stick. Soon its temperature clock registered 400 degrees.

A carpenter came and straightened up sagging doors and shutters. A painter painted interior walls white or yellow, brightening the house's interior. A plumber with a handful of tools shiny and scarred from long use, dismantled the bathroom plumbing system, cleaned clogged pipes, replaced a barrel pock-holed by rust, and

put it all back together. Then it rained. We have running water in the bathroom now.

In the midst of such a hassle one almost forgets the purpose for which he has come. One morning I received a note calling me to church. There I found 25 pastors and elders from the entire Nyanga church district assembled for their quarterly meeting. They reported that Christians' giving had doubled in the last 18 months. One elder who brought offerings totalling 90 Z last year from churches under his charge, this year brought 230 Z. One old pastor gave a thank offering of 50 Z. from garden produce he had raised in his yard. Christmas offerings from the entire district totalled 3,067. A retired pastor who still shepherds flocks of believers in a small iron-smithing tribe 30 miles away, told me, "Never have I seen such interest in the affairs of God. There are few people in that tribe who don't have their mind on Him these days."

Strange. The environment of those black leaders is identical with mine. For days I had been in our house frustrated with the unavailability of things, wondering how we could possibly function. A hundred yards away these men were affirming to one another that the Church these days is alive, well, and growing. How the trappings of our culture bind us! We become so accustomed to certain things that when they are suddenly removed from us, we feel it impossible to perform. These black servants of God never missed screen door hooks and sink plugs and stoves with ovens. They don't yet know that they need such things. They don't even have a motor vehicle. They come from the corners of this region 30 and 40 miles away on foot or on dilapidated bicycles. Come to think of it, the Apostle Paul had none of these things either; and he functioned reasonably well.

We have been here for 15 days now. Patiently we learn from one another, and slowly we settle in.

This is Sunday afternoon. Yesterday I bought a gallon of millet, and took it to an "armstrong mill" in an elder's back yard where we ground it into flour. This morning we had our first meal at home: millet mush, sliced pineapple, and native coffee. After church a missionary mother said to me, "I hear you ate breakfast at home today."

"Yep."

"How was it?"

"The best breakfast I've eaten in over two weeks."

She looked dumbfounded.

"Not because of the variety of things," I added. "Because of the atmosphere." ■

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AIMM works with Third and Fourth World people in Zaire, Lesotho, Botswana and Upper Volta.

That person we're looking for could be you. Tell us if it is.

AIMM
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STILL WAITING

*"We wait for light, but behold
obscurity; for brightness, but we
walk in darkness." (ISAIAH 59:9)*



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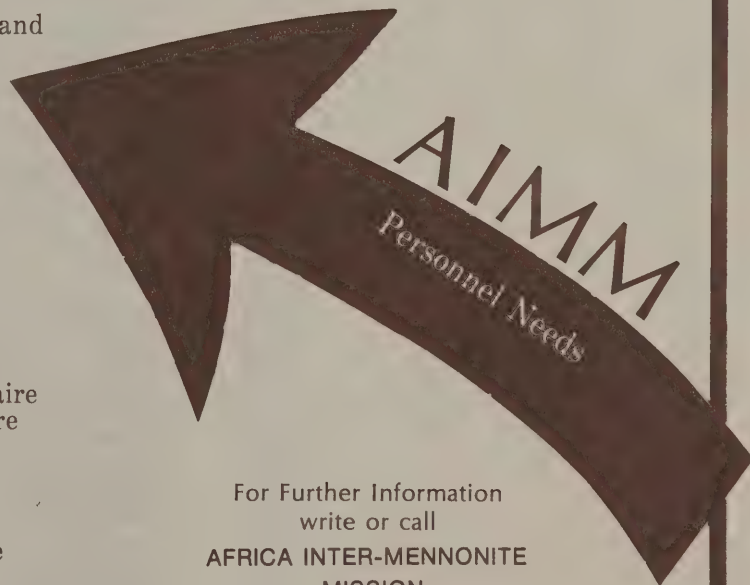
- for development of horticulture in Botswana

Youth Worker

- student ministries in Lesotho

Women's Worker

- organize and carry on women's seminars in Zaire.



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1977-78

School of Experience

Lesotho

Sociology 105 - Priority of People

Basotho always greet people and ask how they are. It is an insult not to do this. One form of the greeting asks, "Le kae?" or "How are all of you?" so if you are fine but your wife or daughter is not, you can share that information. Basotho do not see surprise visitors as interruptions or inconveniences; they see visitors as people. When there is a funeral, the whole life of the village stops for at least one night and one day, and cousins, uncles, and more distant relatives make long journeys either to the funeral, or to the celebration a month later or to the unveiling of the tombstone a year later or to all three. Note: this course is best undertaken in a village setting, since the sidewalks of downtown Maseru (30,000 people) have too many people for the traditional courtesies to prevail.

Ethics 134 - Necessity of Patience

This can be learned in a variety of ways, but is best discovered by setting a measurable goal with a time limit and then attempting to beat the clock. Examples: we will begin Bible classes in 3 village centers within the coming month; or, we will go to the bank then buy bread and meat, pay the electric bill, and be home by 10:00. Americans believe that putting things off till tomorrow is procrastination and is always reprehensible; Basotho believe that insisting on doing things today is forcing God's timing. "I'll be back on Tuesday if the rivers don't rise" is literally true in Lesotho; if the rivers do rise, it will be Wednesday or Friday. Few things happen the way you expect, and nothing happens the way you plan. For those who fail this course the first time, it is suggested that the following motto be put on the inside of their front door: "If not today, then tomorrow, perhaps."

Administration 101 - How to get things done

This course is best studied simultaneously with Ethics 134. The major current emphasis in America in the fields of church administration, growth, and education are based on American culture as much or more than on Biblical guidelines. For example, the concept of a leader as a "change agent" is very foreign to Lesotho, where traditionally leaders have been people who prevented change. The admonition that every congregation should experience numerical growth reflects a North American rather than a Greek, Hebrew, or African view of the church (To which church did Paul ever write, "Make sure your congregation is growing" or which of the seven churches in Revelation was criticized for not growing?) In education, the discussion methods which stress the equality of teacher and student and which are in vogue in the States cut directly across both the traditional Basotho view of education and the whole current educational system, which is a carryover from British colonialism and which stresses the authority of the teacher, the lecture, and memory. And as for "measurable goals," forget them.

Stan Nussbaum is an AIMM Missionary stationed in Lesotho. He and his wife, Lori have served nearly two years. They are involved with leadership training.

*We came to Africa for a short term of missionary service partly to learn what we could from Africans so that we will be better able to serve the church in America when we return. Now we have completed the first nine months of work on our b.A. degrees at the **School of Experience of Southern Africa**, and we would like to give you a brief survey of some of the basic courses for freshmen.*

atalogue

of Southern Africa

campus

Economics 150 - Superficiality of Things

Without that most convincing of liars - television - constantly reminding you that you must at your earliest opportunity buy the newest, the sexiest, the biggest, and the best, you discover that either you don't need the things or that the things are an actual hindrance to your life. It is helpful if your air freight arrives 6 weeks after you do, because you then have a chance to watch your child playing happily day after day with only a 2-foot stick, some dirt, and her imagination. Note: Some students have failed this course by freaking out when they made the 2-hour drive to shop in Bloemfontein, South Africa, because the brand names are the only things which distinguish the FVB Center in Bloemfontein from the Glenbrook Center in Fort Wayne.

Religion 110 - Survey of the Bible

Read the Bible from a new perspective, which includes the following considerations: the Old Testament is more often read and preached than the New, the central concern of Basotho is not personal guilt but power (in fact, the word for "forgive" in the Lord's Prayer, "tsoarele," is the same word that is used for "excuse me" after a sneeze), stories and poems communicate more than doctrinal sections of the Bible (the New Testament epistles, which are the focus of most American preaching and study, are almost unknown here), infant baptism is the rule not the exception and there is a close relationship between church and state (literally translated, the Sesotho names for the major churches here are these: Church of Rome, Church of France (after a Paris-based missionary society), Church of England, Dutch Reformed Church, and churches of Africa or independent churches), Sunday school is very rare and there are no Sunday school materials in Sesotho, pastors' libraries commonly consist of a Bible and a hymnal. Note: when you have figured out what to teach and how to teach it, please pass the word along.

Philosophy 182 - Inspiration of Hopelessness

Once you have seen the complexity of the problems, the vastness of the need, the futility of massive schemes of foreign aid, and the narrow limits of your own abilities, admit that you will not change this country. When you are fully aware that there is no hope in this situation, you will find out what kind of person you are. If you give up, you can do so as a realist and no one will be able to fault your sober assessment of the facts. But if you find that hopelessness inspires you to work, to create in this hopeless situation a small and imperfect shadow of the world's one hope, you can do so as a Christian, and no one can stop you. And what is more, you will have learned the lesson that Paul learned in the Mediterranean branch of this same school: "When I am weak, then I am strong."



WOMAN TO WOMAN

Jenny Bertsche

KIMBADI KASANDJI is coming to the WORLD MENNONITE CONFERENCE

On this page of the Messenger we want to introduce you to the one woman delegate from Zaire who is coming to the World Mennonite Conference in July. She is the wife of our CMZA President, Reverend Kabangy Shapasa who will also be coming to the Conference. She lives at the administrative center in Tshikapa and is the mother of ten children. Her testimony, translated from French is most interesting.



Rev. Kabangy Djeke Shapasa and wife Kimbadi Kasandji.

"I was born on June 12, 1941 at Kandala Station in Zaire. My father was Kimbadi (Paul), a rural pastor and catechist at Kandala. My father helped in the translation of the Bible into our language, Gipende.

"During my childhood, I was raised in the way of the Savior by my Christian parents. I accepted Jesus Christ as my Saviour at the age of 18 and was baptized into the Church at Kandala.

"After finishing my studies in Primary school, I was married to Pastor Kabangy Shapasa, who is now President of our Mennonite Community in Zaire. We were married by Rev. Peter Falk in the Kandala Church on June 26, 1957. At that time my husband was teaching in the Primary school at Kandala, being called by the Holy Spirit to serve the Church in this way.

"After our union in marriage the Saviour gave us a son, our first-born. We now have ten children in our family — having had twins at two different times; once a boy and a girl, and later two girls. This gives us five boys and five girls in our family. Our oldest son aged 19, is to finish his studies in the humanities, at the Secondary School of Mukedi this summer. He now directs the Mukedi church choir and we rejoice with him in his chosen vocation.

"I am wife and mother in the home and have my fields close by. My most important work is to help my husband in his Ministry. I am also in a choir in our church called. "Amama Azumbiwa".

"I come to the World Mennonite Conference as the woman delegate of three Mennonite Communities of Zaire of which we are brothers and sisters in Christ. I represent the Community of Mennonite Brethren of Kikwit, the Mennonite Evangelical Community of Mbuji Mayi in the Kasai, and the Mennonite Community of Tshikapa.

"I would like, upon my return from the conference, to present my report of the World Mennonite Conference at Wichita, as opportunities are given to me. I am a fervent Christian. I pray for my children and lead them into the knowledge and love of the Saviour. We give thanks to the Lord that He has given us this occasion to serve Him."

May the Saviour bless you,

Kimbadi Kasandji

Jenny Bertsche is the President of the AIMM Women's Auxiliary. She serves in the home office with her husband Jim.



Kimbadi Kasandji looking at her peanut crop. Zairian women are basically responsible for the growing of food and working the land.

Kimbadi in typical Zairian dress for women. Note the bright cloth used for skirt.



Rev. Kabangy Shapasa and Kimabdi Kasandji with their ten (count 'em!) children. They have two sets of twins, two girls and a boy and a girl. Their oldest son is 19.

Keep Off My Grass!

Margaret Hull



I LIFT MY HEAD off the nice soft pillow and listen intently. I hear the tell-tale crackling of branches and soft whispering of voices. The thought flashes through my mind that I can't have even five minutes of siesta in peace, and I go whooping through the front door and up the walk to the guava tree. Three startled faces come peering through the leaves, then three brown bodies come swinging down to earth and go dashing up the path, just out of reach. They stand there, taunting, displaying their stolen guavas. I don't say anything because I know they will only mock and imitate my accented Sango. I head wearily back to the house. Better to have no guava trees than to have furtively sneaking children, filling their pockets.

I silently fume: "They don't even wait for the fruit to get decently ripe so that I can enjoy some of it. When the guavas are gone, it will be time for the oranges; then, the avocados; and then—oh, horrors—mango season again. How many hours, days, months, and years of chasing them away." "And Jesus said, 'Suffer the little children to come

unto me, and forbid them not, for of such is the kingdom of heaven.' " The thought surfaces, floods through my mind, and staggers me. "Oh, Lord," I protest, "they weren't in Your fruit trees."

Then suddenly I'm remembering Grace College days and a nameless missionary and his story about the different culture. He had told of his struggles to get a nice green lawn growing in front of his lowly missionary dwelling. He told of the problem he had had with the nationals, who, heedless of tender green grass, kept to their age-long custom of walking a certain path to the water hole. It didn't matter to them that the path now crossed the missionary's tender green grass. The missionary then put up a fence in order to protect his grass. They paid no attention, but climbed over the fence in order to keep to their customary path. And so the missionary found himself racing from his house, waving his fists and shouting, "Keep off my grass," to the same people he preached to on Sunday!

Fellowship. In the Sango language it is called *beoko*. This

is a hard-to-define word which could be variously translated as fellowship, one-mindedness, cooperativeness, sincerity. Literally it means of one liver. Central African culture places greater importance on the liver than on the heart in figurative speech. You love God with all your liver, and you love your wife with your liver, too, though I don't believe I've ever seen that on a valentine. Somehow a blobby liver doesn't quite take the place of a well-formed heart.

BEOKO BASICALLY means sharing. The Central African Christians and missionaries often express *beoko* by eating a meal together. But that seems to be the easy part of *beoko*. In the true sense of the African usage, you do not "have" *beoko*, you "do" *beoko*. In other words, it is a condition which is achieved by something you do which the other party accepts, or something both parties do together which leads to the mutual result of *beoko*.

1 John 1:7 says that if we walk in the light as Christ is in the light, we will have fellowship with each other. The Sango Bible says that we *sala beoko* with one another. This, as you have perhaps experienced, is a difficult thing to do. In fact, it is humanly impossible. That is why we must first of all experience the *beoko* of the Holy Spirit mentioned in II

"Keep Off My Grass!" is re-printed by permission. It first appeared in the Brethren Missionary Herald on November 1, 1976. Margaret Hull is a Grace Brethren Missionary serving in Central Africa.

Corinthians 13:14, if we are to practice *beoko* with one another. If it is difficult for people of the same culture, tongue, and religious background to practice one-heart-edness, then it is doubly hard to practice it cross-culturally.

C. Peter Wagner in his book, *Frontiers in Missionary Strategy*, defines the missionary gift as the ability of an individual to use his spiritual gift(s) cross-culturally. So then it is the missionary's business to learn to have true fellowship in another culture. Often, though, material things build barriers against fellowship.

I would like to think that I am dedicated to God and not to things. But perhaps my life isn't too far from being an "ash heap life," a life centered around things which eventually find their final resting place in the junk pile or the ash heap; a life infiltrated by the values of personal ease and compromised by secret worship of affluence, as described by Francis Schaeffer in his book, *No Little People*. Because I am part of the mission, the things of the mission seem to become my things. My house, our water pump, my electricity, our generator, my guava trees. Our cars and trucks and gasoline and oil. It is natural, then, that I should feel a certain responsibility for all these things. True, I did not build the house nor plant the trees nor buy the truck. But I claim them as "mission inheritance." That is why I keep chasing the kids, why I fret about who is to be responsible for upkeep of mission houses in which Africans are living, why I wonder who should pay for the gasoline when "they" use "our" cars. It has gotten to the place where material rather than spiritual problems have prime time in joint conferences.

We hear so much about Paul's missionary methods and about how he handled this or that problem. Paul didn't have a fleet of cars and trucks to help him with his work. He "hailed" only the Gospel. He didn't need an

The missionary found himself racing from his house, waving his fists and shouting "Keep Off My Grass," to the same people he preached to on Sunday!

organized medical work because, when necessary, he performed miracles of healing without benefit of doctor's kit. His discipleship program was less complicated than ours, so he didn't need printing presses or mimeographing machines. His Bible institute was mobile, so he didn't have a housing problem for students. But we do. And so we have problems which Paul didn't have to face. Nonetheless, Paul has good advice for us.

I have been overwhelmed with the conviction that we are trying to use Paul's methods without having Paul's spirituality. I think we need to examine ourselves before we reexamine our methods. For Paul, the ultimate knowledge was to know Christ; not a pursuit of the vague or the visionary, but an experimental knowledge acquired by identifying himself with Christ in His resurrection, His suffering, His death. Paul *desired* this fellowship. Do we? If we do not, how can we expect Paul's methods to work for us?

We don't need to look at Paul's methods so much as we need to note and emulate his attitudes. Toward his converts his attitude was something else! In Philippians, for example, he was thankful for them, he had them in his heart, he prayed for them, he longed to see them, he had confidence in God's working in

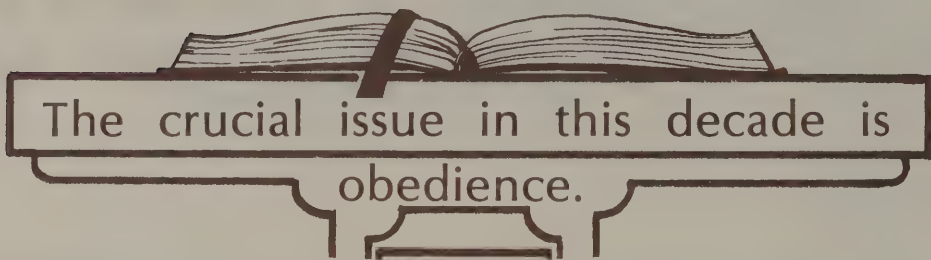
them. He expected them to follow his example, which he took from Christ, that of a bondservant.

Paul's major concern was to spread the Gospel. He didn't do it brusquely in a calculating, strictly business-like manner. In I Thessalonians 2:8 (Living Bible) he says, "Having thus a fond affection for you, we were well pleased to impart to you not only the gospel, but also our own lives, because you have become very dear to us." This was a shared life, not just a shared message. In three weeks time the Thessalonians had become so dear to Paul that he treated them with great tenderness. How did this love become so great in such a short time? He said, "For what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account." One of the major contributions to Paul's success as a minister of the Gospel, was his love life: his love of the Lord, his love of the Gospel, his love of others.

We need that kind of love. This is something we can't force, can't pretend, can't manufacture. We need an outpouring of the Holy Spirit in our lives. When the love of God reigns supreme in our lives, then the fellowship of the Holy Spirit reigns, too. The guava trees take their rightful place and the green grass doesn't matter so much. ■

MISSIONARY "—ILITIES"

James Bertsche



The crucial issue in this decade is
obedience.

EVERY ERA OF MISSION endeavor had made its own special demands upon missionary personnel. The pioneering chapter of missions, required people who had something of the explorer's spirit of daring and adventure coupled with specific skills in such fields as navigation, cartography, and construction.

The chapter of missions which was primarily characterized by evangelism required other gifts such as the facility for learning new languages, a hardy constitution which matched the rigors of extended treks to remote areas linked with courage sufficient to deal with confrontation in which bodily harm was a real possibility.

There then followed an era of church planting and church nurture which placed a premium on specific abilities such as the gifts of recognizing and encouraging potential national leadership; the gift of teaching and the gracious spirit that was required to genuinely want to see oneself replaced in any number of capacities and roles.

But what about the late 1970's? What are expectations of missionary candidates in this decade of world mission? The fact of the matter is that although there have been rather clear-cut chapters of

focus as the modern era of missions unfolded, missions in the 70's is something of a composite of all previous chapters. There are, for instance, still those who are probing remote mountainous areas and jungles of great tropical river basins seeking to reach those who have no idea who Jesus is. There are still many areas of the world where basic evangelism is an urgent need. And, since every mission effort around the world has had its own particular history, its own set of circumstances and its own pace of development, there are many places in the 70's where the local church is only beginning to emerge.

While many of the missionary qualifications referred to above still pertain, there is now, however, a significant difference. The world in which we live and are called to serve is a different world from the one faced by our missionaries of earlier days. Colonial empires have collapsed; the ranks of the politically autonomous countries of the world have increased dramatically; fierce national pride is a dynamic obviously at work around the world; bitter resentments are nurtured by the "have nots" of our world toward the "haves". And overshadowing all else is the chilling reality of nuclear weaponry and the deadly sparring that goes on continually between the world's political powers. So where does all of that leave us? The

question still is: what are the qualifications required of missionaries in the 1970's? How may they be inventoried or summarized? One approach might be to think in terms of the missionary and his "-ilities".

SPIRITUALITY: a deep personal experience with Jesus Christ as Savior and Lord accompanied by a compelling sense of personal call to christian mission.

STABILITY: an emotional and spiritual maturity which enables persons to function and serve without constant support and affirmation from those round about.

CAPABILITY: specific gifts, training and competence which enables the person to make a valid and needed contribution.

HUMILITY: a genuine readiness to accept other people of the world as fellow human beings of equal worth from whom much may be learned.

SENSIBILITY: an ability to detect the often unspoken needs, preferences and expectations of others.

ADAPTABILITY: a readiness to make personal adjustments for the benefit of others and a larger good.

MOBILITY: an openness to reassignment and change of setting as is needed and necessary.

DEPENDABILITY: an acceptance of assignments with full intent to carry them through to completion.

James Bertsche, is Executive Secretary of Africa Inter-Mennonite Mission. He is a veteran missionary of 25 years and writes with authority and experience.

DURABILITY: an open ended commitment to personal responsibility in particular and to the cause of christian mission in general regardless of circumstances.

ACCESSIBILITY: an attitude of availability and approachability on the part of the missionary toward the people of a surrounding community.

CREDIBILITY: a style of living and relating to others which makes what is said and professed, believable.

VULNERABILITY: a willingness to accept the results of meaningful involvement in the lives and needs of other people.

EXPENDABILITY: an unqualified obedience to the Lordship of Christ and his call to service

The World in which we live and are called to serve is a different world from the one faced by our missionaries of earlier days.

whatever this might mean.

In summary, for the missionary of the 1970's, these are the crucial "-ilities":

With regard to personality and temperament: stability, and humility.

With regard to assignment: capability, dependability, durability and mobility.

With regard to interpersonal relations: sensibility, accessibility, credibility and vulnerability.

With regard to a personal walk

with the Lord: spirituality and expendability.

An exacting list? Yes! But nothing less will do in the world of the 70's for those who are seriously committed to christian mission. And as the Lord has had his servants who were peculiarly suited to the demands of world mission in every other era, so has he those suited ones whom he is calling now.

The crucial issue in this decade, as in any other, is obedience.■

With The Lord

AIMM UPDATE

JANUARY 25, 1978 marked the passing of Mrs. Henry Moser, one of AIMM's pioneer missionaries. Born in the Berne, Indiana community and a life long member of the EMC Berne Church, she accompanied her husband Henry (who preceded her in death in 1947) to the country of Zaire (then the Belgian Congo) the first time in 1923. There missionary service was to carry them across a span of 24 years.

Their response to a call to missionary service came just as a decision had been made to open a new work among the Bapende people west of the Loange river in what was then known as the Kwilu region of the Congo. She trekked into this area on foot at the side of her husband and established her first home near a large village called Mukedi. Their first shelter, a mud and stick house with a thatch roof, was struck by lightning only a few weeks after it had been built and burned to the ground. Moving to a higher

point beyond the village overlooking a valley, they rebuilt at the edge of a burial ground, the site of today's Mukedi station.

For those who had the privilege of knowing Emma Moser across the years, two words characterize her the best: commitment and courage. Her commitment to her early call to missionary service was unwavering on once she was sure that this was the Lord's purpose for her life. In the sparse surroundings of the Kwilu grass lands at that pioneering stage of our work, she joined her husband both in various ministries on the new mission post that was being established in the Congo bush and in his frequent treks to surrounding villages in a ministry of witness.

Her courage was clearly reflected as she lived at one point amidst a mutinous tribe that rebelled against Belgian rule; as she gave birth to and cared for an infant son with the nearest doctor many miles away and as, in later years, she twice underwent

unsuccessful surgery for a hip condition which made severe daily pain her lot. Until the last, Emma maintained a quite serenity and calm faith which was a constant challenge and example to all who knew her.

AIMM recognizes with deep respect and gratitude one of its pioneer messengers. She is survived by a son, Burnell of Carmel, Indiana, two grandchildren and one great grandchild.



EDITORIAL



One day Jesus taught his disciples a lesson about mission they never forgot.

Those disciples were fishermen, so He taught them something about fishing. It's all recorded in Luke 5:4-10.

Jesus related His teaching to the fishermen's own goal: a great catch of fish (v. 4). This goal made sense to the disciples because they were professionals. All fishermen aren't pros, of course. Some people go fishing just for the enjoyment of being out in the fresh air and getting away from the normal routine of life for a while. Amateur fishermen get satisfaction from fishing whether they catch anything or not. They prefer to catch something, they even make up fantasies when they don't, but they nevertheless go back again and again when they don't. They enjoy the fishing as much as the fish.

Not professionals! They have to take fishing more seriously than that because their living depends on it.

Jesus was talking to professional fishermen, but he made it clear that He was not really talking about fish. He said, "From henceforth thou shalt catch men."

LAUNCH OUT INTO THE DEEP



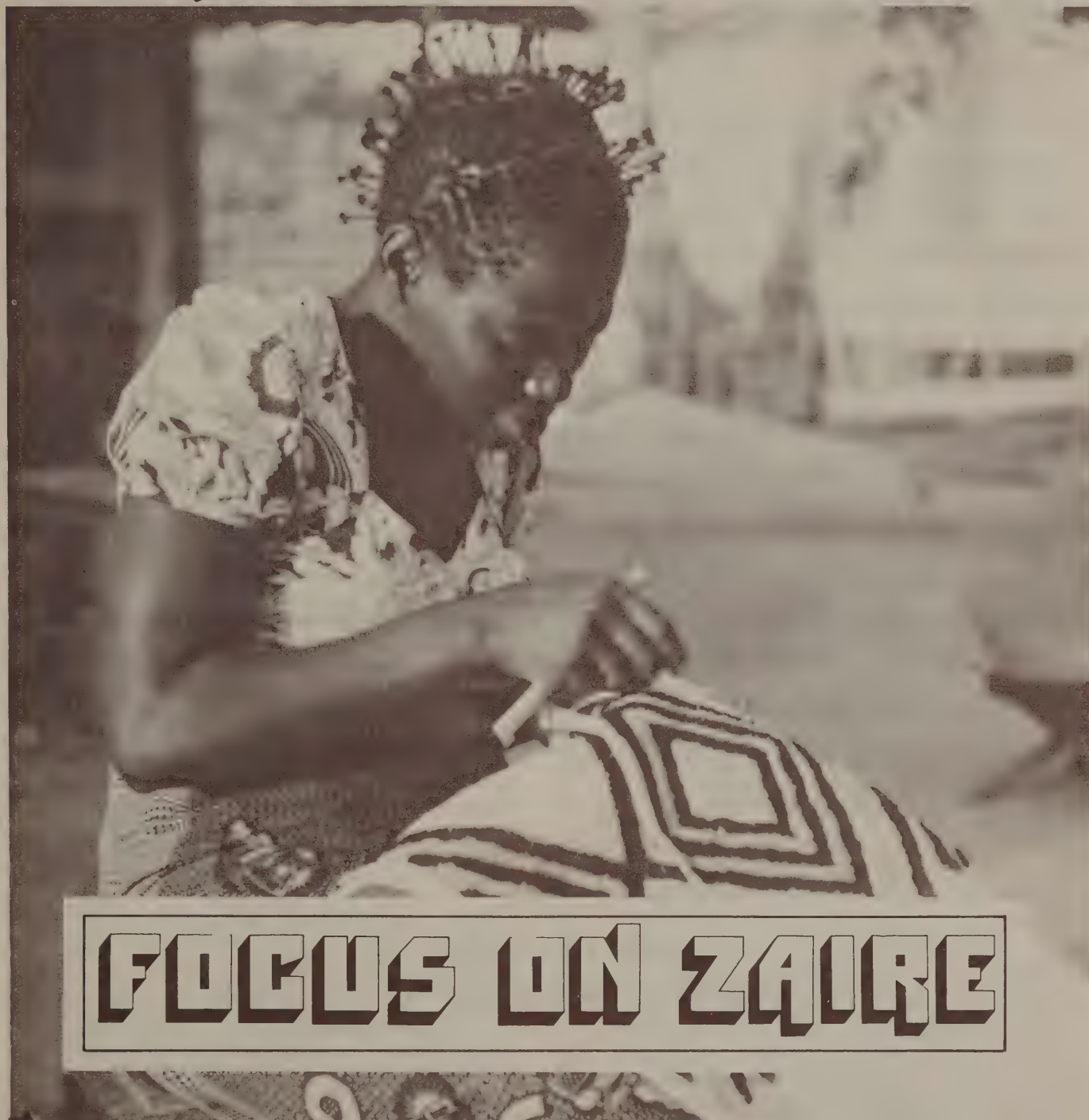
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FOCUS ON ZAIRE

Photo Credit: Levi Keidel

In This Issue . . .

Given the recent outbreak of hostilities again in Zaire and the lurid reporting to which the Americans and Canadians have been submitted, I felt we should focus on Zaire in this, our Fall 1978 Issue of the AIMM Messenger, to try to counterbalance the latest barrage of negative press.

I want to at least remind you, our people, that there is more to Zaire than Shaba, and that our church and our people are still there, still working and still counting on your support and prayers.

— James Bertsche
 Executive Secretary

Editor **James Bertsche**
Associate Editor **Sue Barkman**

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God's Royal Power in Zaire

DR. DONALD McGAVRAN

Dr. Donald McGavran has framed eight considerations for the Church of Zaire in light of cooperative study of mission in many lands of the earth. What he says about this crucial nation in the heart of continental Africa is intensely interesting and extremely important to the entire program of world evangelization.

God has been manifesting His royal power in Zaire. He has wrought an unbelievable miracle. Christians need to stand still and consider this great thing the Lord our God has done before our eyes.

It has been my privilege during the months of June and early July 1977 as the guest speaker of the English International Church of Kinshasa, to visit and study seven 'Communities' in Zaire: American Baptist, Alliance, Assemblies, Disciples of Christ, Evangelical Covenant, Evangelical Free and Presbyterian. I had long interviews with leaders of four others—Methodist, Africa Inland, Mennonite and British Baptist. Missionary Aviation Fellowship most helpfully flew me to the various areas.

Norman Riddle of the American Baptist Mission kindly accompanied me. He had previously circulated my five page questionnaire as to the quality and quantity of the Church in each tribe. This information was awaiting us. In each place we met with Zairean leaders and missionaries for in-depth exploration of the contemporary situation.

We saw enough of the churches, schools, hospitals, cities and countrysides to form

definite opinions about the Christian Enterprise in Zaire. These we later tested in a five-day Retreat attended by missionaries from many denominations and by further discussions with national leaders in Kinshasa and other centers. These able dedicated Christians are well aware of the huge opportunities and huge dangers of the day. This report owes much to their wisdom and clear vision. The Church in Zaire is fortunate in its national leadership.

After each visit I drafted a considered statement as to the Community and sent it to the Executive Secretary of the Mission concerned. Responses encouraged me to believe that what I was and am describing under the following eight heads is a fair statement of this remarkable work of God.

1. *Zaire Has Been Almost Completely "Christianized".*

Zaire is a large land, four times as big as France, with a population of 25 million souls. The heroic missionary labors of the last 90 years have issued in this huge center of the Continent of Africa becoming substantially "Christian". Nearly everyone is now "a Christian". If you ask men and women - "Are you Roman Catholic, Protestant, Kimbanguist, or Pagan?", practically no one will reply "Pagan". About 65% will reply "Catholic", about 27% "Protestant" and about 7% "Kimbanguist." It might be said that Christian Mission has been accomplished. Considering the enormous difficulties which faced Christians in 1900, we pause in amazement at the great thing God has done.

Dr. Donald McGavran is the Editor of the Church Growth Bulletin, which is a bi-monthly published by Overseas Crusades, Inc., Santa Clara, California. During the months of June and July, 1977, Dr. McGavran visited several church communities in Zaire. At each place, he visited with Zairian leaders and missionaries for in-depth exploration of the contemporary situation. This article is being reprinted with permission.

The attitude that 'When you tribals come to the city you must renounce your tribalism . . . ' must be recognized as a form of imperialism.

However, the great thing must immediately be understood. Only a small part of the population is really Christian. The numbers of marginal or nominal Christians are enormous. These multitudes claim to be Christian because they studied for a couple of years in a church primary school, or had parents or grandparents who renounced the gods and were baptized in Methodist, Roman Catholic or other churches. Millions of "Christians" believe in witches. Most of the thieves in Zaire are "Christians".

Furthermore, the population in Zaire is exploding—increasing at 2.8 percent per year, according to the United Nations. Population will double in 25 years. Very large numbers of children found everywhere need to be converted from sin and self. Without such conversion, they grow up to be very worldly Christians indeed.

Christian Mission in Zaire is in its Fourth Stage. Stage One (Exploration), Stage Two (the Establishment of Mission Stations) and Stage Three (the Multiplication of People Movements to Christ by which a large part of the population embraces the Christian Faith) are now completed. This is the great new fact of 1977. Stage Four (Consolidation and Perfecting, and a Filling in of the Gaps) now faces churches and missions. It is a most critical stage. In it, the churches can grow in grace and numbers or they can stagnate and regress. The Christian cause can be set back for centuries. Far from Mission being complete, it has only been well begun. The difference between a nation of nominal Christians just out of animism and one of responsible Christians is vast.

2. A Four-Fold Evangelistic Task Faces Churches and Missions in Zaire.

a) Each new class of children, every year, must be brought to conscious acceptance of Jesus Christ as Lord and Saviour, and conscious obedience to the Bible as the sole and authoritative rule of faith and practice. The multiplied millions of children make this an enormous undertaking. It will not happen automatically. It is made all the more difficult by the rapidly changing conditions of life in this developing country.

b) Millions of nominal disheartened and battered Christian adults—many of them illiterate, many living in distant villages or in recently settled shack towns of the rapidly

growing cities—must be won to Christ and the Church. Conveniently located church buildings, trained lay leaders, biblically literate catechists and pastors, abundant Christian literature, and a system of congregations which are self-supporting, self-propagating and self-governing are all urgently needed. It is fatuous to suppose that the first and second generation congregations will easily and automatically create a first class Christian nation of these good beginnings. World Mission has a mighty and continuing field of operations.

c) Churches must be multiplied in all the great cities. Take Kinshasa, for example. All the members of all the Protestant churches in Kinshasa taken together number less than 100,000 and all the congregations number less than 200. This is pitiful in view of the 2,500,000 citizens, and of the 700,000 who call themselves Protestants. To church these latter only, will require at least 2400 congregations in 1980 and 5000 congregations by the year 1997. If the 2,500,000 Zaireans who call themselves Christians are not to become secular materialists, at least 8000 congregations (Roman Catholic and Protestants) are needed now. Hundreds of congregations are needed in Kisangani, Mbandaka, Kananga, Boma, Matadi, and other burgeoning cities. The rush to the city is on and will not be stopped. The urban masses, who now think of themselves as Christians (*not* Moslems, Marxists, Hindus, or Buddhists, but *Christians*) call loudly to Christian missions and churches in Zaire today. The missionary societies in Eurica, cooperating with the young churches in Zaire, face huge numbers of winnable people. The cities of Zaire lie wide open, receptive to the Gospel. True, church multiplication in the cities today will have to be intelligent, meet today's conditioning, solve urban problems, and operate in a rapidly changing Africa. Nonetheless, it will be a very rewarding process. The miracle God has wrought in the last hundred years is great. The miracle He will work in the churching of the urban populations will be still greater. Only one thing can prevent it. Should denominations in Zaire and Eurica (Europe/America) think small, disobey His commands, and glory in 20 or 30 congregations in Kinshasa when they ought to have hundreds, then God's purposes could be frustrated.

d) *The Dark Areas* must be discipled. Here and there, between areas in which the

"Should denominations in Zaire and Eurica think small . . . and glory in 20 or 30 congregations . . . then God's purpose could be frustrated."

churches are strong, lie considerable stretches in which are large numbers of practicing animists. Just east of Kinshasa, Mr. Riddle discovered a strip of territory 400 kilometers long and 100 wide in which were very few Christians of any sort. In the heart of the 900,000 square miles which is Zaire, north of the Presbyterians and Methodists and south-east of the Disciples of Christ is a large section of forest land, hard to get to, once occupied by small missions, now regularly worked by no one. Missionary Seitz told us, "In one village of 600 I visited, there was only one Christian." In one area of South Zaire we were told, "The priest goes out there once a year, baptizes the infants, tells them they are Roman Catholics and that is the last the people see of any Christian service for 12 months." Concerning a Protestant section, we were told, "No supervising minister has been there for eight years. There are no schools, and frankly, we don't know what the state of the Church is." Cases, both Protestant and Roman Catholic, can be multiplied. Considerable numbers of Dark Areas exist in which either Christianity is scarcely worthy of the name of animism is still vigorous.

The discipling of these areas is urgent and constitutes the fourth major task of evangelism in Zaire. These people are highly receptive, but will not be won by sporadic forays into their midst.

Serious substantial mission, by task forces of Zaireans and missionaries, or missionaries and Zaireans, depending on whether Church or Mission has the muscle and the will, is demanded. A program sufficiently large and enduring to do the job will take both men and money. Quite possibly planes and helicopters will be brought into play. Since such territories are usually occupied by clans or even tribes different from those already Christian, leaders out of new people being disciplined will have to be created rapidly. Deacons, elders, catechists, pastors, superintendents, teachers and moderators, must be raised up out of the new segment of society being disciplined. Discipling the Dark Areas will often involve a 20 year program.

3. The Parochial School System Comes Back Into Church Hands.

In September 1977 the parochial schools of Zaire came back into the hands of the Roman Catholic and Protestant Churches. The Government promised to pay the salaries of teachers and principals, while giving complete control to the denominations. Classes in the Christian Faith may be taught but not by government paid teachers, nor in required school hours.

The Roman Catholic Church was prepared to take the schools back and welcomed them. It has had long experience with parochial schools and considers them a most valuable tool. The Protestants (particularly those from America, where parochial schools are suspect) groaned at the thought. One experienced missionary said,

"The schools coming back is not necessarily a good thing. Going to class and getting baptized must not again become a routine thing. We must not rely on the schools to recruit and evangelize."

The size of the task is frightening. Many of the educational missionaries, who were running the schools back in the fifties before the Government took them over, have returned to their home lands. The Zairean teachers and principals are, of course, all there. Many are good Christians. Some, however, have become quite secular. A few, under the impulse of the movement to "authentic Zairean living" and the proddings of the flesh, have taken second and third wives. A few have accepted bribes and demanded sexual favors for promoting students. Taking this secular system back into church hands poses marked difficulties.

To create a curriculum of Christian Education, text books for all the classes (in French and the local Languages) and a corps of teachers who will be competent to hold the attention of the children and youth and to give them examinations and grades in Bible, is a major undertaking. Despite the ability and dedication of the Zairean teachers and administrators, it is not likely to be done without massive aid from Eurican missionary societies. "Massive aid" is exactly what a common theory and theology of mission maintains is not needed today. The return of the parochial school system to the churches poses problems!

However, it also poses great opportunities. Mr. Norket, the Field Secretary of the great British Baptist Missions, said to the Kinshasa Retreat on July 4th, 1977, "The present is a time of great opportunity. If we provide really Christian education, taking the school back will greatly benefit us. We must transform the secular system, fill it with first class Christian education and evangelize in both churches and schools." It is hoped that missionary societies will rise to the occasion, Zairean churches will welcome all the aid they can get and will give their missionary colleagues in the educational field challenging tasks and freedom to accomplish them.

4. Drastic Action is Demanded in Regard to Christian Literature.

In the nineteen fifties, each of the Missions had a Mission Press in which Christian literature of all sorts was regularly published. A missionary printer-publisher ordered paper, ink, machinery, and other supplies, paid for them through "mission society arranged" bank drafts in Eurica, employed and trained skilled typesetters, proofreaders, and other labor, kept the accounts, and, in short, ran the enterprise.

After the revolution of 1960-65, the mission presses were in most cases made over to Zairean managers. These have faced great difficulties. Importing paper and supplies, paying for them in European currencies, getting parts

" . . if self-direction actually damages a church and condemns millions to life out of Christ, then a genuine partnership in obedience ought to be practiced for another few decades."

to repair complicated printing machines, selling enough printed products so employees could be paid and other similar tasks have proved to be much more complex than had been anticipated.

In most cases, therefore, the Church Presses lie idle. In some cases, the tools and the engines have been sold. Paper and ink do not arrive. Orders for printing cannot be filled. TEE materials, one veteran missionary told us, cannot be printed. They are run off on his mimeograph. One experienced mission in Kinshasa said, "The Protestant Press here is practically useless. I get my work done by the Roman Catholic Press. Recently, however, it too is not functioning properly."

It should not be supposed that Zaireans cannot run printing presses. That is simply not true. The truth is that modern printing with complicated high speed presses is a very complicated process and depends on international transactions. It will take many years for Zaire to become self-sufficient in printing or for it to develop its own international network of commercial and financial relationships. Until then, the Church-Mission combination (which I like to call the Churtion) has a providentially simple and effective procedure. Use missionary printers and the international network of commercial and financial relationships which the missionary movement necessarily possesses. This is the resource which God has given to His people in Zaire and other lands. I shall deal with implications of this resource under the next heading, "Genuine Partnership".

However it is done, the huge Christian Enterprise in Zaire (where almost everyone claims to be Christian and where the parochial school system with all the millions of books required has come back into church hands) must immediately get its publishing machinery back into operation. Since the number of churches and schools will double in the next 25 years, this Herculean task brooks no delay. It must be done promptly.

5. Genuine Partnership in Obedience in Missions Must Promptly be Instituted.

One of the important factors in the Zairean situation is the Church-Mission relationship. In no country is the development of the right

relationship easy. In Zaire, at the end of nearly 20 tumultuous years, it is particularly difficult. The suddenness of Africanization, the lack of experience of Zaireans in complicated relationships, the dominance of the Belgians and the missionaries in the days when there were no highly educated Zaireans, the revolutions and wars and general uncertainties, the sense of Africans that they have been used and abused by white men, the current reinterpretation of "mission" to mean "exclusively working for social justice"—all these and other factors have complicated the Church-Mission relationship.

The theory that "if the Church in Zaire is thrown on its own, the noxious missionary shadow is removed, the Church is given a strong central administration, and plenty of USA money is channelled into church coffers, then the Church will solve all these difficulties" is held by some Zairean and some English and American leaders. It is, alas, fanciful and damaging to the real interest of the Church.

Some Communities hold the theory that the Church is everything, the Mission is nothing and whatever missionaries remain should be the humble and obedient servants of the Church. Board secretaries operating under the influence of this theory call home any missionary who dares to do what he thinks is right and the Church thinks is wrong.

Other Communities hold the theory that the missionary is a real partner and (while he subscribes to the general principle that the Church is the permanent structure) is free to do what he thinks God wants him to do during this interim period of joint action for mission. He is free to differ from the Church and will not be called home for exercising this right. He tells the church leaders why he differs from them; and if the matter cannot be adjusted amicably, the Board Executive and the Church Executive together will seek a middle way or will provide expert guidance on the point. In these Communities, genuine partnership in obedience is practiced. Both partners have the welfare of the Church at heart, obey God, and collaborate to mutual benefit. Disputed points are subject to conversation and negotiation.

In several Communities missionaries are

"The theory that 'if the Church in Zaire is thrown on its own . . . it will solve all these difficulties' is, alas, fanciful and damaging to the real interest of the Church."

about as numerous in 1977 as they were in 1957, are getting on famously with the Church and are greatly serving both the Church and the Nation.

In his impressive book *The Cruel Choice*, Goulet argues as follows: "When justice means more hunger and disease and less education and advance, then development has a higher priority than justice; and should be chosen by nations suffering injustice and needing development." In a similar way, if complete self-direction actually damages a church and condemns millions to life out of Christ, then a genuine partnership in obedience ought to be practiced for another few decades.

Everyone had hoped, of course, that Zairean churches could be thrown entirely on their own. Ambitious and able Zairean leaders had dreamed of self-sufficiency with a little minor aid from sister churches (not mission boards). Both hope and dream need to be revised in the light of the hard reality of terribly neglected rural areas and terribly unchurched urban developments.

Wherever missionaries have been majorly withdrawn, I have seen substantial losses occurring and—alas—being defended as "good mission." There is no profit in sticking to these outworn hopes and dreams, while watching the labors of a hundred years slide down the drain.

The World Church ought to invest sizeable sums in the new churches in Zaire and there is no better way to invest than by sending to Zaire devout and knowledgeable Christians who learn the language and give their lives to the people of the land, i.e. by sending missionaries. The relationship of such missionaries in the churches has been geared to the colonial era. In those days it had to be. Today, to gear it to a sovereign Zaire is no great trick. The missionary of today is sensitive to national needs and opportunities. He is not and does not want to be an imperialist. He is tempted more to keep out of the way than to push nationals around. But if he is to be worth anything to the Church in Zaire, he must be given real responsibility and real freedom to act. The best interests of the Zairean Church are not secured by bringing over expensive lifetime missionary partners and then so hampering them by restrictions that they can do nothing. The sending churches will not continue to fund any such self-defeating program.

One may summarize by saying that the Boards will best carry out their responsibilities by working and praying that a real partnership in mission, in obedience to God, may come about. On occasion, the Boards and the church administrators will be on the side of the Church, and on occasion of the missionaries. Together with the guiding principle that a cooperative relationship must mark both sides should go the principle that the welfare and growth of the Church (and not the feelings of either party) is the true measure of success in the field.

6. "The Welfare and Growth of the Church" Must be Carefully Measured.

Responsible "membership accounting" and "membership audits" must become a part of ordinary church life. All over Zaire, the McGavran-Riddle Survey Team heard repeatedly sentiments such as the following:

Many congregations send in no figures.

The District Superintendent does not visit one-tenth of his congregations.

No one really knows how many communicant Christians we have.

It seems incredible that we could have lost as many Christians as is reported.

These are the figures; but they don't really mean anything.

Each major Community should appoint a missionary statistician (social scientist in the service of the Great Commission) and give him the needed transport to see that he gets the facts. He should record data as to growth in grace and knowledge of the Lord, as well as figures concerning membership, baptisms, confirmations, transfers, reversions, exclusions, and the like. He would, of course, be training two or three Zairean Christian social scientists and working out a system which would operate without motor transport. (With oil becoming exhausted within the next 40 years, a supervisory system using foot or cycle should be developed. Naturally cars will be used as long as possible).

Today, maybe eight million Zaireans are "Protestant Connected". In the next 22 years, if Protestants merely conserve their own children, there will be 16 million. If they evangelize obediently, there will be 32 million. Correct accounting of members, careful assembling of demographic facts concerning the Christian community, teaching in all seminaries and theological training schools how to keep important church records accurately, comparing national demographic data with church demographic data, and estimating population trends from the point of view of a vast parochial school system, all combine to make scientific measurement of the various aspects of the Church urgent.

7. The Homogeneous Unit Principle Ought to be Implemented in Zaire.

The population of Zaire and hence of all Protestant churches and of ECZ (the French title meaning Christian Church of Zaire) as a whole, is basically and deeply tribal. Every Zairean knows that he and all his relatives belong to a specific "people". He expects to marry his children within that tribe. All his intimate relationships are within that tribe.

The Zairean rulers today (like the Belgian rulers of 20 years ago) find tribalism a national handicap and continually speak against it. Trade languages—especially Lingala—are given high preference over tribal languages. Police in one tribal area are always men of another tribe.

cont. on page 10

1885

Conference of Berlin ratifies creation of the Congo Free State as a private domain of King Leopold II of Belgium.

1908

Belgium government takes over responsibility for the Congo, partly in response to international criticism of the unrestrained exploitation of the territory; thereafter called the Belgian Congo.

1960

June 30, Belgium grants independence to the Congo Republic after a hurried series of consultations both in Congo and in Bruxelles. Joseph Kasavubu and Patrice Lumumba first President and Prime Minister.

July 12, Moise Tshombe with broad regional support declares the province of Katanga (now called Shaba) independent.

July 17, UN troops begin to arrive in response to Congo government's appeals for help in dealing with Katangan secession move, Belgian intervention and mutinies among its own troops.

August, South Kasai secedes as well. Prime Minister Lumumba and President Kasavubu clash.

September, Colonel Joseph Mobutu seizes power. Lumumba placed under house arrest in the capital.

1961

February, Lumumba handed over to the Katangese by central government; shortly thereafter his death is reported.

Lumumba supporters remain in control of Stanleyville (Lumumba's home area) under leadership of Antoine Gizenga.

August, Colonel Mobutu returns power to Kasavubu who names Cyril Adoula prime minister.

1962

January, The Stanleyville government collapses.

1963

January, Katangan secession is ended through intervention of UN troops.

July, Clandestine peasant resistance movement begun under leadership of Pierre Mulele in the Kwilu (now Bandundu).

1964

January, Kwilu Rebellion erupts openly taking control of approximately eastern third of that province. Lumumbist Committee of National Liberation (CNL) open a second rebel front

A Ca Chron Zairian His

in eastern Congo and advances rapidly.

July, With most of eastern Congo in insurgent hands, Kasavubu and Mobutu ask Tshombe to become prime minister.

November, Belgian paratroopers dropped on Stanleyville (now Kisangani) in rescue operation for whites.

1965

November, Mobutu again seizes power; Kasavubu retires to his home area in lower Zaire; Tshombe flees the country.

1966

June, Many Congo cities are renamed, e.g. Leopoldville becomes Kinshasa; Elizabethville becomes Lubumbashi, etc.

July, Katangese troops stationed in Kisangani mutiny and hold out for two months.

December, Congo nationalizes Union Miniere, the immense copper mining enterprise; replaced by a state copper company which later signs management and marketing contracts with the Belgian owners.

1967

May, Mobutu forms the Popular Revolutionary Movement (MPR)

June, The Congo accepts a reform plan of the International Monetary Fund (IMF)
Tshombe's small chartered plane hi-jacked in the Mediterranean area; flown to Algiers where he's placed under house arrest.

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December, Mobutu runs unopposed for re-election; requests much expanded International Monetary Fund aid.

1968

October, Mulele returns to Zaire on promise of amnesty; is executed.

1969

June, University students demonstrate in Kinshasa; some casualties result as government troops open fire. Tshombe dies in Algiers.

1971

October, Proclaiming a policy of "authenticity", president takes the name of Mobutu Sese Seko and renames the country "Zaire".

1972

Price of copper, source of two thirds of Zaire's foreign exchange, begins steep rise on world market; international investors and lenders rush in.

1973

January, Mobutu visits Peking.

November, Mobutu decrees the Zairization of the economy; measure affects primarily small businesses owned and operated by Belgian, Greek, Portuguese and Asian families; larger firms for the most part exempted.

1974

July, Mobutism becomes the official philosophy of Zaire.

September, Mobutu meets secretly with General Spinoza of Portugal to map out efforts to exclude with MPLA (a leftist political party which was competing with two others for leadership in Angola) from power.

1975

January, Mobutu steps up support for the FNLA (a second Angolan political party which with still a third, UNITA, opposed MPLA); in the second half of the year Zairian troops were sent into Angola in an ineffectual effort to bolster FNLA forces.

May, PRP guerrillas (a dissident Zairian group) in eastern Zaire kidnap three American students.

June, Mobutu expels US ambassador charging the CIA with masterminding a plot against him by high military officers; receives pledge of increased American aid and stepped up help in Angola.

October, The copper market having collapsed, Zaire's inability to meet large foreign debt payments becomes public knowledge. Cuba introduces army units into Angola using Soviet arms to help MPLA struggle to take power.

1976

January, Zaire and FNLA troops retreat from northern Angola.

June, The "Paris Club" of creditor nations reaches agreement on rescheduling Zaire's foreign debt.

November, American private banks close deal with Zaire on repayment of loans.

1977

March, Fighting breaks out in Shaba (ex-Katanga). Mobutu blames Tshombe's former gendarmes. FLNC (a dissident Zairian group with public relations personnel based in Bruxelles) claims responsibility; denies any secessionist aim.

April, French planes airlift Moroccan combat troops into Shaba for offensive against infiltrators who retreat into Angola.

May, Official end of war declared.

June, Mobutu purges top ranks of military.

July, Mobutu announces economic reforms and new cabinet. FLNC continues sporadic border attacks.

Zaire's Political History...

August, Zairian Foreign Minister is accused of high treason; Central Bank governor also dismissed; Zaire government signs contract with West Germany company for rocket testing program in eastern Shaba.

October, FLNC and PRP (two dissident political groups based outside the country) form "Supreme Council for Liberation" to coordinate actions.

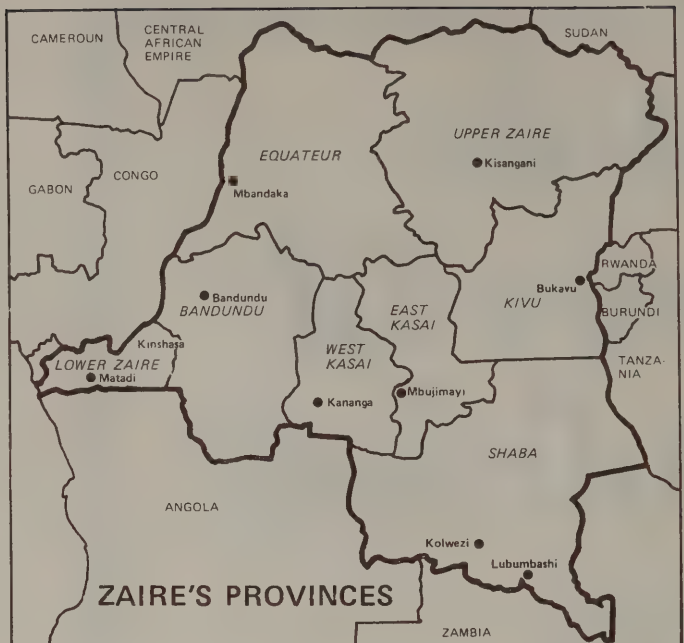
December, Mobutu runs unopposed for re-election; requests much expanded International Monetary Fund aid.

1978

January, Zaire airlifts reinforcements into Shaba; unrest in Bandundu Province results in military intervention and casualties among villagers, as well as numerous arrests and 14 formal executions.

March, Trials held for 91 individuals accused of plotting against Mobutu; 13 convicted and executed. A consortium of 60 international banks agrees on terms for a \$215 million loan.

May, Kolwezi surrounded and overrun in a surprise attack by armed troops that had infiltrated the area as civilians during preceding weeks; Belgian and French paratroops retake



the city and evacuate hundreds of whites; considerable loss of life both white and black; all mining operations in immediate area brought to a halt; Mobutu makes appeal for a Pan-African security force.

Thanks to the "Africa News Bulletin" from which much of this political history was taken.

God's Royal Power in Zaire from page 7

French becomes the Lingua Franca of the educated. Tribalism is a dirty word.

Despite this, tribal consciousness continues strong. When tribesmen move to Kinshasa they tend to settle in areas where others of their blood (their tribe) already live. They may learn to speak Lingala in the big city, but their heart language remains their mother tongue and they marry within their own people. (Marriage outside the tribe does take place, and is loudly proclaimed as the new trend; but on investigation it turns out to affect only two or three in a hundred.)

The bearing of the homogeneous unit principle on the churching of the cities is significant. While the more devout of alien tribes will, of course, unite with a congregation made up predominately of one tribe, Christians in general much prefer to be in congregations of "our own kind of people". So do Swedes in Wisconsin and Jamaican Blacks in New York. It is a natural and human desire. If the multitudes flocking into the cities are to be adequately churching, provision must be made for congregations in all tribal neighborhoods.

These will seldom be exclusively of one tribe, but to attract the dominant group in the neighborhood, they must be largely of the Mayombe in a Mayombe neighborhood, the Gbaka in another, the Lonkundu in another, and the Lokelli in still another.

The attitude that "When you tribals come to the city, you will renounce your tribalism and join congregations which worship in the national language (Lingala) and are dominated by Bazairean tribes" must be recognized as an indigenous form of imperialism.

True, at the level of the evolves, the highly educated, the people who ride in cars or mopeds, intertribal congregations worshipping in Lingala or French are prospering and will prosper. Similarly, the extraordinarily devout of all tribes on moving to Kinshasa will hunt up a church and travel five kilometers to worship there every Sunday. But neither of these considerations negates the principle that *men and women like to become Christians without crossing linguistic, tribe or class barriers*. Adequate churching of the city masses during the next quarter century means starting *multitudes of*

neighborhood churches, each composed largely of Christians of one tribe. The Church is a place to feel at home, a Nigerian of note has said.

As the decades pass, common history will repeat itself, Christ will break down the barriers between tribes, the city will gradually melt the diverse elements into one, and more and more congregations will move over into the national language which — if President Mobutu's emphasis on it continues — seems likely to be Lingala. This future trend, however, should not lead to enforced uniformity today. Unity in *diversity* is the correct aim for the foreseeable future, with supratribal churching coming naturally into being as a supratribal society at various levels emerges in the city.

8. Communicating Intense Faith in Christ.

It cannot be said too emphatically that together with the foregoing considerations, the Church must communicate intense faith in Christ and deep unquestioning belief in the Bible as God's authoritative revelation. No error could be more devastating than regarding the growth of the Church in Zaire as

a merely human enterprise to be achieved by clever manipulation of men and women. Faith in Christ, infilling by the Holy Spirit, obedience to the biblical revelation, habitual reading of the Bible in every Christian home, the life of prayer, the formation of congregations and denominations resolved to follow the Saviour at all costs, the development of systematic giving to the Church, the dedication of the best sons and daughters of the Church to the pastoral ministry, transforming individual habits and social institutions to bring them into conformity with the revealed will of God — all these constitute the foundation of the further Christianization of Zaire. These spiritual goals already influence the programs of congregations and denominations and the practice of the great parochial school system. These spiritual goals must be increasingly brought into play at every level and guide all future decisions, allocations of resources and training of teachers and pastors, deacons and elders, evangelists and witnesses. It is in this arena that the battle will be won.■

African Animal Stories Dramatize Spiritual Truths



A fascinating new book, *African Fables* by Eudene Keidel, skillfully retells twenty-one animal stories with a spiritual truth as used by Christian preachers and teachers in Zaire.

These fables, with their insight into human nature and foibles, have been passed from generation to generation in Africa from time immemorial.

"During our four terms of missionary service in Zaire, I have often heard Africans tell stories drawn from their folklore," the author comments.

"I've heard pastors use them from the pulpit

to teach spiritual lessons. I've listened to older village people relate them around the fire at night. I've read some from their literature," she continues.

"I've told these stories to children in many places and now share some of them with you."

African Fables, by Eudene Keidel, features the adventures and amusing antics of turtles, parrots, leopards, and other animals.

The stories encourage friendship and goodwill, equality and cooperation, trustworthiness, respect for parents, loyalty, and other Christian character traits.

Eudene Keidel is a graduate of Fort Wayne Bible College, Fort Wayne, Indiana, and of Mennonite School of Nursing, Bloomington, Illinois. She and her husband, Levi, have served under the Africa Inter-Mennonite Mission in Zaire since 1951.

The stories will also help readers and listeners identify with Africans and begin to understand some of the richness of their culture.

African Fables will appeal to parents and Sunday school teachers who are looking for something interestingly different for their children.

The fables "are also adaptable for sermon material and public speakers' illustrations," Edwin J. Statler points out in *Provident Bookfinder*. "The book would make a fine gift."

African Fables, by Eudene Keidel, published by Herald Press, Scottdale, Pennsylvania, and Kitchener, Ontario, is available in bookstores in a quality softcover edition at \$1.95 (\$2.15 in Canada.)

The powerful little fly

THE FLY HAD just finished feasting on the carcass of a millipede. His tummy felt so full and good he wanted to find someone to tease. Suddenly he spied Mr. Hippopotamus basking on a sunny sandbank. He buzzed past the lazy hippo's head, tickled his ear, and said, "Do you know I'm stronger than you are?"

The sleepy hippo answered, "Don't be ridiculous. Go away and leave me alone".

"If you don't believe it," teased the fly, "just wait around awhile and you'll see."

He buzzed into the hippo's ear. He tickled his nostrils. The hippo twitched his ears, tossed his head, sneezed, and finally got up and lumbered lazily off into the water where the fly

couldn't bother him anymore.

"See. What did I tell you?" boasted the little fly, as he circled over the hippo a last time and headed back toward the forest. He was so happy he'd been born a strong little fly, and not a lazy hippo. All of a sudden BANG! He ran into a wall he couldn't see. It was springy and sticky. His feet got caught in it. He tried every way to get unstuck but couldn't. It was a spider's web.

SOMETIMES WE FEEL quite proud of ourselves and boast about the big things we can do and the wonderful plans we have. Yet we never know what lies ahead for us. The Bible says, "Don't brag about your plans for tomorrow . . . wait and see what happens" (Proverbs 27:1).

By ourselves we have nothing to brag about. Every day of our life is a gift from God.

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Called and Sent

Peter and Gladys Buller will this fall respond to the invitation of the director of the Kinshasa Institute of Theology to rejoin the staff of that pastoral training program. After serving three terms with AIMM in church related secondary education, the Bullers moved to Kajiji on the Angola border where they had a hand in forming a new theological training program which was jointly sponsored by AIMM and the Mennonite Brethren Mission. When upon graduating their first class, it was decided to merge this training program with several other similar Protestant schools, the Bullers

made the move to Kinshasa in 1969 where they have served ever since. Relating not only to our own Mennonite students but a spectrum of others also enrolled there, the Bullers have distinguished themselves by their creative approach both to their teaching and their relations with the student body. Sensing the financial pinch experienced by most of the student families, Gladys worked with the wives to develop some innovative craft work which found immediate sale in the city and beyond. In addition to being a respected instructor of New Testament in the campus classrooms, Peter



has also earned the gratitude of the school community by his readiness to help in the many practical problems of maintenance and interpersonal relations which con-



tinually arise in a community of that size. In returning to Kinshasa, the Bullers leave three children in the States, the youngest of whom will be a college sophomore this fall.



June 6 marked the arrival of **John and Ruth Kliever** in Gaborone, Botswana, where



they will assume a cluster of roles under the auspices of the AIMM. The Klievers,

members of the Mennonite Brethren Church of Marion, South Dakota, and supported by the Mennonite Brethren Board of Missions bring rich experience to their new assignment. Serving first as a single missionary in eastern Zaire under the Africa Inland Mission for six years he then returned to Zaire with Ruth where they together served for 20 years under the Mennonite Brethren Board. In keeping with their gifts, their time across the years was progressively given to evangelism, church planting, Bible teaching, christian literature and field ad-

ministration. After serving in a pastorate in Marion for eight years, the Klievers once again responded to a call to overseas service, this time Southern Africa under the auspices of AIMM. While the Klievers will host AIMM related visitors to Botswana and provide team leadership to the AIMM personnel, their primary interest will be to pursue the Bible teaching ministry begun among some of the Independent Churches of the capital of Botswana by Ed and Irene Weaver. We welcome these seasoned servants of the Lord to our AIMM team in Botswana.

The United Church of Maseru, Lesotho, is the destination of **Ron and Cynthia Krehbiel** with an early September arrival scheduled for them. A church typical of many others found in urban centers of the Third World, it brings together English speaking expatriates who are on assignment far from home with various government and private organizations and who seek opportunity for fellowship, worship and prayer with those of like interest and faith.

Upon being assured by the group that AIMM personnel would have freedom to teach the Scriptures according to their understanding and to

actively solicit participation in the life of the church on the part of any and all who might be interested, regardless of race or color, Bob and Joyce Gerhart were recruited and became the first AIMM couple to be secunded to that church.

As the time for the Gerharts' furlough approached, the Church made a formal request of the AIMM for continuing pastoral leadership during the Gerharts' furlough. Thus it is that Ron and Cynthia Krehbiel are going to Lesotho for one year.

They come to this assignment from the Alexanderwohl Church of Goessel, Kansas, where they have



served for the past eight years. Not only have arrangements been made for a sabbatical leave of one year but a generous contribution to their support for the year has also been pledged by that congregation. AIMM is very pleased for the cooperative spirit demonstrated by the Alexanderwohl congregation.



We welcome the Krehbiels to the AIMM family. Even as the Maseru Church will benefit from their training and experience, we believe that they too will find the year in Lesotho to be a valuable and memorable one. Their youngest son James will accompany them on their year's assignment.



The AIMM/MB Hostel in Kinshasa will be **Ruth Keidel's** new setting for activity and service this fall. Born to missionary parents, Levi and Eudene Keidel, Ruth is no stranger to Zaire. As a child, she became familiar with the sights and sounds of the African bush. During her high school days she attended and graduated from TASOK (The American School of Kinshasa) while liv-

ing in the same hostel to which she is now returning to serve as a girls' counsellor and staff person.

A graduate of Indiana University with majors in music and psychology, Ruth plans to take an active role not only in the activities of the hostel family but also in the program of the Kalina Church, an international congregation which attracts many of the mission/church

personnel of the city.

In going to the hostel, Ruth will replace Sandra Bertsche who this summer is concluding three years of service on the staff there. Upon arrival, Ruth will join Vernon and Phyllis Lehman who presently serve as houseparents.

We welcome Ruth not only as a new missionary but especially as a second generation missionary.

Concluding a year's furlough this summer, **Leona Schrag** is returning to Zaire at the invitation of the Mennonite Church to resume her responsibilities in the church's department of Christian Education. Returning for her third term with AIMM, Leona will find a

department that she has played a major role in bringing into being. Although carrying a B.A. degree in christian education, due to the lack of a christian education department, her talents were not fully tapped during her earlier years of service. When some three years ago

the government temporarily nationalized all schools in Zaire and the Church leadership was confronted by the sudden loss of the classroom, it was decided to organize a department of christian education. It was at that point that Leona was called in to Tshikapa, the

church's administrative center, and was asked to set up the new department for the Church. Prior to her leaving for furlough last summer, many expressions of appreciation for her work were received in the Elkhart office. The church awaits her return to her post with anticipation.



A career missionary teacher, **Mary Epp** is returning to Zaire to begin her fifth term of service under the auspices of AIMM. In the course of her previous years of service, she has taught a wide range of subjects in French at various levels. The last year of her last term, she was asked to shift from a co-

educational high school to a girls training school also located at Nyanga where she was stationed. It is to this girl's training program that Mary now returns at the invitation and urging of the Zaire Church. Her students across the years have discovered that not only is she a competent teacher in the

classroom but also a warm, caring person outside of school hours, as well. As has been the case so often in the past, we anticipate that once again her students will be finding their way to her veranda for discussion of personal problems, for counsel and prayer.

Bringing to a close an extended furlough in their home community of Salem, Oregon, **Earl and Ruth Roth** have this past summer returned to Zaire where they had already served four previous terms under the AIMM. The Roths typify the sort of missionary personnel which undergirds and assures the ongoing work of christian missions in our day. As competence grows with increasing experience and as the confidence of national church leadership in them deepens with the passing years, they return again and again, committed to the Lord's long range purpose for his Church in that land.

The Roths have previously served on four different mission stations. Much of their time in the past has been devoted to teaching

assignments and to counselling roles both vis a vis fellow missionaries and national church leadership. Reflecting the transition from mission to church that was made during their years in Zaire, Earl was the last missionary director of a series of three different schools in which he served. In each case he groomed Zairian successors to replace himself.

This time, leaving three young adult children at home, the Roths have gone to Kinshasa where they are replacing Herman and Ruth Buller in a number of roles which include hosting guests, buying/shipping/and coordinating concerns for the church up country. They will also be devoting part time to a counselling role with the leadership of the Mennonite Church in the capital.



It was nearly three years ago that the search of the Botswana Government Radio Department for a coordinator of religious broadcasting was made known to us. This autonomous country of black Africa which only recently celebrated its first 10 years of political independence had from its inception blocked off 5% of the air time of its radio services for free religious broadcasting but had been unsuccessful in its search for a qualified coordinator. Our first response to this challenge was in the persons of Norman and Virginia Derstine of Harrisoburg, Virginia. Recruited for AIMM by Ken Weaver, executive secretary of Mennonite

Broadcasts, Inc., they went to Botswana where during a two year term they established relationships of trust, clarified lines of administration and began developing programs which took into account the needs and desires of the Botswana church community. As the Derstines two-year assignment drew to a close, AIMM for a time was fearful that it might not be possible to find adequate replacements. In early April it was, therefore, with gratitude that we welcomed **Henry and Naomi Unrau** as candidates for that opening. Graduates of Columbia Bible School of Vancouver, British Columbia, their home area, both have had Voluntary Ser-



vice experience with MCC, Naomi in a Day Care Center, Henry as a PAX man in Zaire. This spring Henry graduated from Goshen College with a B.A. in communications where he also worked on the staff of the

campus radio station. Their daughter Bethany Ann will be accompanying them to their new assignment. We are grateful to thus be able to continue to provide personnel for this challenging opening with Radio Botswana.

The Kingdom of Lesotho, a Maryland sized pocket of mountainous country completely embedded in the Republic of South Africa is the destination of **John and Tina Bohn** this fall. It is a land occupied by over a million people whose rocky slopes are ravaged by overgrazing, deforestation and resultant erosion. With only 15 percent of the land usable for agriculture and almost no exportable resources, many of the able bodied men are obliged to sign contracts with South African mining corporations in order to support their families. During their absence the wives, children and aged dependents must fend for themselves in their round stone rondavels in the hills while being heavily dependent upon the cash remittances relayed for their sons and husbands by the mining corporations that

employ them.

Although AIMM's first concerns in Lesotho are those of Bible teaching and pastoral ministries, given our long tradition of trying to minister to the total man in whatever circumstances we find him, it is impossible to work in this little poverty ridden country and ignore the stark struggle of the people in the hills to sustain themselves and those dependent upon them.

It is, therefore, with pleasure that we welcome to our AIMM Lesotho team John and Tina Bohn. Tina will be remembered by MESSENGER readers as Tina Warkentine who served previously with AIMM in Zaire both at Kimpesi and in Kinshasa. John comes to us having this past April concluded a contract with the government of Papua, New Guinea where he served as a horticulturist in the government's experimental



service. Upon arrival, the Bohns will temporarily serve in teaching and administrative roles in a church-sponsored agricultural training school a short distance outside Maseru. After this initial involvement, they will turn their attention to AIMM's

own interests in experimenting with the production and preservation of garden vegetables in the Lesotho hill country. The first target group envisioned are those who have become involved in the Bible classes being sponsored by the AIMM team in the country.

Arnold and Grace Harder are returning this fall for a third term of service as AIMM missionaries to Zaire. Having served two previous terms at Nyanga on staff of SEDA, the church-related agricultural development program, they this term have been invited by the Zaire Church to locate at Mukedi

Station where they will team up with Don and Naomi Unruh. While Don's assignment has to do with theological education by extension, Arnold's time and interest will be devoted to the coordination of two different agricultural development projects which overlap in the Mukedi area, i.e. the SEDA

program from Nyanga to the east and a similar one administered from Kikwit to the west. Arnold will also bring to his new assignment a long-term interest in and concern for a needed emphasis upon stewardship throughout the Zaire Church. Returning with two daughters, Karis and Christine, and a son

Matthew born during their furlough, Grace will be busy, first, with making a home for her family on a new mission station and then in helping with the work of the church community around her. Naomi Unruh will be teaching the Harder girls along with her own, Jannine and Lysianne.

A.I.M.M. Directory

ON THE FIELD

Kalonda Station

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

- Rev. and Mrs. Ben Eidse
- Anna V. Liechty
- Rev. and Mrs. Rudolph Martens
- Betty Quiring
- Dr. and Mrs. Dennis Ries
- Mr. and Mrs. David Rocke
- Leona Schrag

Tshikapa Station

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

- Gordon Claassen
- Mr. and Mrs. Herman Buller

Banga Station

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

- Rev. and Mrs. Glenn Rocke

Mutena Station

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

- Rev. and Mrs. Elmer Dick
- Mr. and Mrs. Richard Derksen

Mukedi Station

B.P. 81

Kikwit via Kinshasa

Republic of Zaire

- Rev. and Mrs. Donovan Unruh
- Mr. and Mrs. Arnold Harder

Tshikaji

B.P. 205

IMCK Tshikaji

Kananga via Kinshasa

Republic of Zaire

- Anita Janzen

Nyanga Station

B.P. 1

Tshikapa via Kinshasa

Republic of Zaire

- Rev. and Mrs. Levi Keidel
- Mary Epp

Kinshasa

B.P. 4081

Kinshasa II

Republic of Zaire

- Mr. and Mrs. Vernon Lehman
- Rev. and Mrs. Earl Roth
- Rev. and Mrs. Peter Buller
- Ruth Keidel

Upper Volta

Mission Protestante - AIMM

Orodara, Upper Volta

West Africa

- Mr. and Mrs. Loren Entz

Botswana

P.O. Box 703

Gaborone, Botswana

Southern Africa

- Rev. and Mrs. John Kliever
- Mr. and Mrs. Henry Unrau

P.O. Box 469

Selebi-Pikwe, Botswana

Southern Africa

- Rev. and Mrs. Irvin Friesen

Private Bag 24

Francistown, Botswana

Southern Africa

- Ronald Sawatzky

P.O. Box 669

Francistown, Botswana

Southern Africa

- Rev. and Mrs. B. Harry Dyck

Lesotho

P.O. Box MS 365

Maseru, Lesotho

Southern Africa

- Rev. and Mrs. Ronald Krehbiel
- Rev. and Mrs. Stan Nussbaum
- Mr. and Mrs. John Bohn

Language Study

Accueil Fraternel

43400 Le Chambon

sur Lignon

France (Haute-Loire)

- Mr. and Mrs. Dennis Rempel

ON FURLOUGH

Sandra Bertsche

57770 Roys Avenue

Elkhart, IN 46514

Rev. and Mrs. Norman Derstine

Village Square No. 4

Harrisonburg, VA 22801

Mr. and Mrs. Delbert Dick

c/o Melvin Mast

Route 1, Box 43

Morgantown, PA 19543

Rev. and Mrs. Robert Gerhart

Route 2, Box 107

Quakertown, PA 18951

Elda Hiebert

Elbing, KS 67041

Jean Krehbiel

Route 1, Box 67

Deer Creek, OK 74636

Lodema Short

Archbold, OH 43502

RETIRED MISSIONARIES

Erma Birky

Meadows Mennonite Home

Route 1

Chenoa, IL 61726

Aganetha Friesen Enns

Sp. 102 Hawthorne Acres

310 NE Kings Valley Highway

Dallas, OR 97338

Rev. and Mrs. Archie Graber

Route 2

Stryker, OH 43557

Frieda Guengerich

6650 West Butler Drive, Apt. 6

Glendale, AZ 85302

Rev. and Mrs. George Neufeld

609 South Walnut, Box 183

Inman, KS 67546

Anna and Tina Quiring

Box 105, 209 Ninth Street

Mountain Lake, MN 56159

Mabel Sauder

Route 2

Grabill, IN 46741

Fanny Schmallenberger

1834 North Maple

Morton, IL 61550

Rev. and Mrs. Russel Schnell

10599-114th Avenue North

Largo, FL 33540

Dr. and Mrs. Merle Schwartz

811 Osage Street

Normal, IL 61761

Rev. and Mrs. Vernon J.

Sprunger

665 Hendricks

Berne, IN 46711

Mary J. Toews

Pleasant View Home

Inman, KS 67546

Selma Unruh

411 South Jefferson

Hillsboro, KS 67063

Rev. and Mrs. Edwin Weaver

Schowalter Villa, Apt. 5-A

Hesston, KS 67062

Different Kingdoms: Different Perspectives — JEB

IN RECENT MONTHS the country of Zaire has again been in the headlines of world news. It seems this has happened so frequently since 1960, the year which marked its political independence. And, as has so often been the case before, once again Zaire has come to the attention of the world for tragic reasons. An immense country with tremendous potential encompassing hundreds of ethnic and language groups, it has during the past twenty years been the arena of great ferment, incredible opportunity and political conflict.

Students of the Zairian scene can and do base their observations and projections on a wide range of concerns and interests. Economists and students of world trade, for instance, see Zaire as a pool of diverse natural resources which needs to be developed and tapped more adequately. African leaders view these same undeveloped resources but with resentment and frustration as they struggle with the harsh reality of having to sell their raw products on a fluctuating world market over which they have no control and, in turn, buy refined products made from those same raw materials at prices over which they also have no control. Educators view Zaire as a country struggling to define its own philosophy of education and to move toward an educational process that makes sense for its youth in their own African setting. Jurists observe the effort of Africans trained in western concepts of law to come to grips with African traditions, customs and values. Sociologists note the move of rural peoples toward the squalor and nagging frustration of the shanty towns of the urban centers and try to assess the wrenching impact of dislocation that the rural societies are experiencing in the process. Political scientists have followed with fascination the efforts of Zairian leaders to forge a nation out of a great mix of clans and dialects and to foster a sense of peoplehood that surmounts ancient tribal boundaries and animosities. In the meantime, Zaire has also become the arena of international intrigue and power politics. Its strategic geographic location and its great natural wealth have made it a focal point of the ongoing deadly probing and sparring between the world powers which the past year has increasingly gravitated toward the African continent.

In the midst of all the restless turmoil of Zaire stands the church of Christ and its servants, both white and black. It, too, has its concerns, its problems, its frustrations, its resources and its goals. But while the social scientists study the movement of people to the cities, the servants of the Lord are more concerned about new ways of bringing people to the Lord. While international financiers are interested in unexploited minerals, the church is concerned about the many clusters of people who still remain basically unevangelized in spite of many years of missionary endeavor in the country. While jurists ponder the interaction of western concepts of law with ancient tribal customs, the church follows closely the increasingly direct interaction between the claims of christian faith and African culture. While leaders of world powers negotiate and maneuver, in public and in secret, seeking to influence the flow of events in Zaire, the servants of the Lord struggle to cope with the critical need to nurture the many thousands of Zairians who have made professions of faith in Christ but who need to be led into a deepening understanding of christian discipleship.

While secular observers of the Zairian scene reflect pessimism and a mood of foreboding, those who seek to serve the Saviour in that great land speak of unparalleled opportunities for witness and service; of the free moving of the Spirit in fresh and exciting ways; of a young growing church; of dedicated Zairian church leaders who are striving to meet the challenges all about them and of their strong appeal for continuing missionary personnel that is ready to labor beside them within the framework of the Church in the name and for the honor of a common Lord.

In effect, two different kinds of kingdoms overlap in Zaire; the one having to do with minerals and lumber, the other with human souls; the one having to do with gross national product and world markets, the other with an ongoing witness to Christ; the one having to do with international loans and interest rates, the other with recognition and training of potential church leaders; the one having to do with the grim confrontation of world powers, the other with issues of meaningful discipleship in today's Zaire; the one reflecting anxiety as to the future, the other reflecting hope and confidence that the One who has begun a good work in Zaire will also bring it to a conclusion that is in keeping with his sovereign purpose.

Two different kingdoms; but so also are there two very different perspectives. For this, in the midst of troubled times, we are grateful.